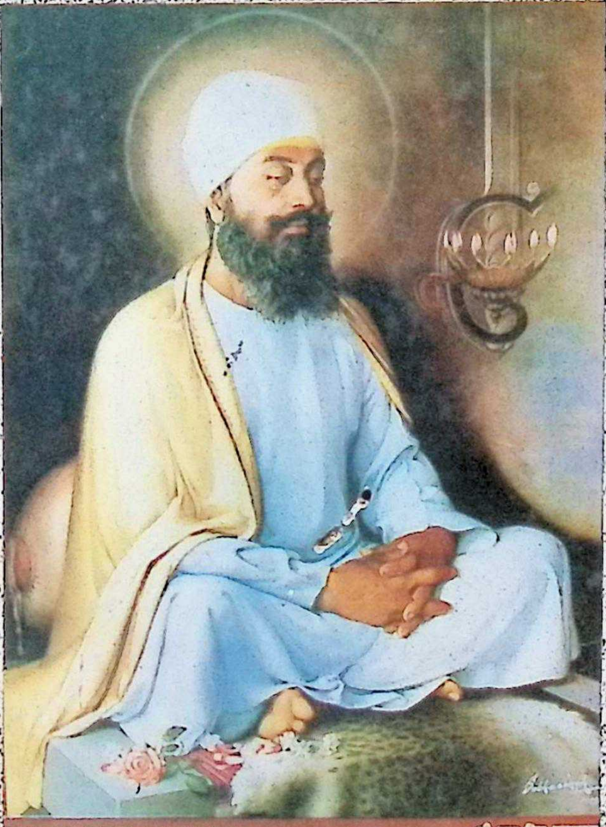
Digitized by Arya Samaj Foundation Chennai and eGangotri

GURU TEGH BAHADUR
Hind Ki Chadar



SRI GURU TEGH BAHADUR ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ

Compilation of
Articles of Eminent Writers

-5

VIJAY PUBLICATIONS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

maj Foundation Ch

HIND KI CHA

R
922
GUR

ain. Gurukul Kangri

RA
922
G4R-G
Digitized by Arya Samaj Foundation Chennai and eGangotri
128035

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

P. L. RAHI
Secretary General,
Guru Tegh Bahadur Foundation(Regd.)
6/3, West Patel Nagar, N. Delhi-8
Ph : 25881077, 25883341

Stock Verification-20

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Tegh Bahadur
Hind ki Chadar

NOT FOR SALE

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्रो० स्वतंत्र कुमार, कुलपति
द्वारा प्रदत्त संग्रह

Guru Tegh Bahadur
Hind ki Chadar

Compilation of Articles
of
Eminent writers

पुस्तकालय
128035
गुरुकुल कांगड़ी विश्वविद्यालय

Guru Tegh Bahadur Foundation
under the auspices of
Bharat Vikas Parishad Delhi

RA 922,GUR-G
128035

1997

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Published by :
Vijay Publications
47/4, Old Rajinder Nagar,
New Delhi-110060
© : 5745433, 5737173

December 6, 1997

RA
922
GUR-G

Price Rs 25/-

Laser Typesetting
R.K.C. Printers
© : 532612

Printed at :
Batra Art Printers
© : 5796374, 5796574

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Contents

	Message	*Justice R.S. Narula*	vi
1.	Prelude	*Shri P. L. Rahi*	vii
2.	Introduction	*S. Rawail Singh*	1
3.	Guru Tegh Bahadur A Matchless Martyer	*Shri P. L. Rahi*	9
4.	Guru Tegh Bahadur and his legacy	*Air Mar. R. S. Bedi (Retd.)*	17
5.	Guru Tegh Bahadur and Kashmir	*Shri Jagmohan, MP*	29
6.	Guru Tegh Bahadur	*Dr. Tarlochan Singh*	33
7.	Guru Tegh Bahadur the Shibi Reborn	*Justice M. Rama Jois*	53
8.	Humaninty's Torch Bears Guru Tegh Bahadur	*S. Bhagwant S. Dalawri*	59
9.	The Martyrdom of Guru Tegh Bahadur	*Dr. L. M. Singhvi*	71
10.	Endangered Humanity yells for Martyr	*Ms. Ashu Arora*	75
11.	Preachings of Guru Tegh Bahadur	*Dr. Jagjit S. Narula*	81
12.	Guru Tegh Bahadur	*Prof. Rajendra Singh*	91
13.	Inter faith Movements and Would Peace	*Shri. A. K. Merchant*	96
14.	Supreme Sacrifice	*Menghraj A. Balani*	100

Hindi Section

15.	गुरु तेग बहादुर	*डॉ॰ लक्ष्मीमल्ल सिंघवी*	102
16.	गुरु तेग बहादुर एक महान बलिदानी सन्त	*अशोक सिंहल*	105
17.	धरम हेत साका जिनि कीआ		110
18.	तिलक जंजु राखा प्रभुता का	*जगजीत सिंह*	137

Punjabi Section

19.	ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ	*ਗਿਆਨੀ ਹਰਿੰਦਰ ਸਿੰਘ*	147

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Prelude

Guru Tegh Bahadur Foundation

Shri P. L. Rahi

Bharat Vikas Parishad has been in the service of the nation since 1963. With the passage of time it adopted programmes and projects for creating patriotic feelings amongst the citizens, especially the young generation and serving the needy and people in distress. The first project, started the Parishad was National Group Song competition. A few patriotic songs were selected and compiled in a small book- "Chetna Ke-Swar". Students were asked to sing these patriotic songs in groups with the minimum orchestra i.e. only harmonium, Dholak or Tabla and winning teams were honoured and rewarded. Now one lac students join every year for compettition from each and every state and the atmosphere is surcharged with patriotic forever.

As Bharat Vikas Parishad stated from Delhi and concentrated for more than 17 years in the capital. Guru Tegh Bahadur sacrificed his life for upkeeping the higher values and was martyred in Chandni Chowk. It had great significance for us. In the year 1980, we decided to celebrate Guru Tegh Bahadur martrdom daye publicly. The first function was organised in Evan-e-Ghalip. It was attended among others by Lt. General J. S. Aurora. S. Chnanjit Singh then president of Rashtriya Sikh Sangat, Air Chief Marshal Arjan Singh and Shri Raju Bhai Ji the present Sarsangchalak of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

R.S.S. During these long years we are celebrating this auspicious martyrdom day every year regularly, where people of all faiths have joined including larger number of dignitories from all walks of life.

To inspire every body to perform his own role to serve the motherland with a spirit of renunciation fearlessness and service. The Ponohod look steps to get this societs registered under the name.

Guru Tegh Bahadur Foundation following were the fonder members of the fondation:–

1.	Shri Giani Zail Singh	Patron in Chief
2.	Justice H. R. Khana	Patron
3.	S. Ranjit Singh Narula	President
4.	Shri Prakash Chandra	—
5.	Shri P. L. Rahi	General Secretary
6.	S. Rawail Singh	Secretary
7.	S. Kirpal Singh Sangatpuri	—
8.	Shri B. L. Gupta	—
9.	Shri S. K. Wadhwa	—

By now, the Foundation has more than 100 life members mis solls. Our application for exemption under sectems 80 the team Act's pendup.

It has been prepared to establish a befitting memorial in Delhi for spreading the noble message of Guru Tegh Bahadur. This memorial will serve as a permanent culture and service centre for inspiring the people with the Guru Teg Bahadur Universal message of love and sacrifice throught world.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

December 06, 1997

Message

Gurdwara Sis Ganj Sahib in Chandni Chowk, Delhi, reminds us every moment of the unique sacrifice made by a holy person to save followers of another creed from persecution by a religious zealot.

The site of the cremation of the body of the holy person- Guru Teg Bahadur- by Lakhi Shah Banjara at Raisina (now New Delhi) is immortalised by the monumental Gurdwara Rakab Ganj. The Central (originally Imperial) Secretariat on the one side of the road and the Gurdwara on the other is an ever-lasting exhibit of the tussle between "oppressor" and the "oppressed".

I congratulate Guru Teg Bahadur Foundation for getting this booklet containing articles relating to the life and preachings of that great Guru published. I am confident that this compendium of articles would serve as an incentive to the readers of the present generation to accept, practise and preach the Guru's message of universal love, compassion and fearlessness.

(R. S. Narula)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Introduction

[Rawail Singh]

Guru Tegh Bahadur Foundation sponsored by Bharat Vikas Parishad, a non political body of International fame, engaged in Social, Cultural and intellectual humanitarian welfare activities; has been celebrating martyrdom day of Guru Tegh Bahadur, publicly for the last about 20 years in a grand and graceful manner; from a common platform. Dignitaries, prominent speakers and eminent scholars, reputed citizens from all walks of life without any communal distinction of caste, creed, colour or religion, have been paying devoted homage to the great Guru.

During the Balidan celebration on 6th December 1992 at FICCI Auditorium New Delhi, Late Giani Zail Singh former Rashtrapati, S. Bhupinder Singh Jauhar a leading most industrialist, Shri P. L. Rahi and some other distinguished top ranking VIP's expressed their earnest desire, to establish a befitting, magnificient Memorial Foundation in Delhi, at an Inter-National Scale to commemorate the unique martydom of Guru Tegh Bahadur.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A provisional Foundation Committee of highly placed, service oriented, reputed citizens was constituted in April 1994, which was duly Registered on 5th September 1994.

Our approach to the affluent, well to do philonthropists in India and abroad has been receiving encouraging, generous and liberal response for the urgently needed noble cause; voluntarily willing to contribute maximum towards fulfilment of multipurpose missionary projects; mass public welfare plans. for the needy and handicapped.

Guru Tegh Bahadur Foundation aims to propagate and practise at an extensive International Scale, exalted gospels, enlightined teachings, inspired messages, spiritual ideologies, humanitarian values and life mission of Guru Tegh Bahadur. Foundation intends to circulate all over, very attractive booklets, authoritative and comprehensive articles and brochures, authored by prolific, writers and renowned research scholars on the life mission," Guru Bani, Philosophic doctrines and mystic hymns of Guru Tegh Bahadur.

Guru Tegh Bahadur was inherently and specially blessed with bold, physical and spiritual strength, with blessed character, selfless spirit, service to the growth and uplift of his country men in the right direction. He fearlessly stood against tyranny, bigotism and oppression let loose fiendishly on the society of the time. He believed to carryout God's will, sacrifice oneself to fulfil Lord's will, and serve his creatures. Guru Tegh Bahadur was 23 when his father, Guru Har Gobind

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

died. Before his death he desired that Tegh Bahadur should leave Amritsar for Bakala with his mother and wife to reside there, and spent his time mostly towards meditation and contemplation.

Guru Harkrishan at the time of breathing his last in 1656 A.D, uttered only the words "Baba Bakale".

Hearing this many of psudo Gurus, greedy and scheming Kith & Kin flocked in Bakala; each one claiming himself to be the successor of Guru Harkishan. It was at the wisdomful initiative and thougtful and discreet device of the merchant shipper Makhan Shah Labana, that he was able to manifest the historical discovery of Tegh Bahadur as Ninth Guru. Soon the sangat Congregated in large number, unanimously and ceremoniously installed him as successor of Guru Nanak's Gaddi.

After completing his Punjab Tour, Guru Tegh Bahadur made extensive travels and tours in Uttar Pradesh, Madhya Pradesh, Bihar, Assam and West Bengal, to arouse public opinion against the oppression and tyrannical Rule of Aurangzeb.

He decided to visit the Eastern Parts of the country. He stayed in Mathura for a few days. The sangat built (1) "Gurdwara Guru Tegh Bahadur Mathura" in his memory. From Mathura, at the request of his devotee Mata Jassie, he went to Agra where (2) "Gurudwara Mae Than" was built. From Agra he went to Ayudhaya, where he stayed on the bank of Sarua River; historical (3) "Gurdwara Guru Nanak Sahib" was established there. From Ayudhaya to Kanpur (4) "A Memorial Gurudwara was built on the bank of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ganges. From Kanpur Gurudev proceeded to Tirath Raj Paryag. Mata Gujri conceived here, heroic son Gobind was born to her in Patna. At this place (5) "Guru Pacca Sangat" has been built. From Allahabad to Mirazapur where (6) "Gurdwara Guru Ki Nirmal Sangat" and another (7) "Gurdwara Gau Ghat" was built in the sacred memory of Gurudev. From Mirzapur to Varanasi (Kanshi) (8) "Gurdwara Guru Ki Sangat" has been built. From Varanasi Gurudev at the invitation of his great devotee called Chacha Phagumal went to Sasram, where (9) Two Gurdwara's Bari Sikh Sangat and (10) Choti Sikh Sangat was built". From Sasram to Budh Gaya where (11) "Gurdwara Guru Tegh Bahadur" has been constructed.

The sangat at Patna arranged the stay of Gurudev and his family at Salsral Jauhari, the Haveli, where Guru Gobind Singh was born. The family stayed here for four years under the care of Bhai Dayal Das. Subsequently the sacred place became Hari Mandir, now reverently called (12) "Takhat Patna Sahib". Maha-Raja Ranjit Singh got an imposing Mandir constructed here in the year 1839 A.D.

During his missionary tour to Dhaka and Assam, Gurudev stayed at Monger for 5 days (13) "Gurdwara Guru Tegh Bahadur" was built there. From Monger he reached Dhaka in 1666 A.D. Here he got the auspicious news about the birth of a child to Mata Gujri in Patna on 22nd Dec'1666. He kept his name Gobind Rai. At this place famous (14) "Gurudwara Sangat Tola" has been built.

After staying for 3 years in Assam & Bengal Gurdev reached Calcutta, where Sangat received him with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

devoted respect and affection. The place where he stayed is known as Bari Sangat.

Due to political unrest in Punjab, Guruji had to wind up his tour and returned to Patna via Gaya. At that time Gobind Rai had completed his 4 years.

Guru Tegh Bahadur's entire Jeevan pure and pious life like ganges was devoted towards Tap, Tyag, Bhagti, Aradhana Religious Freedom, Tolerance and Fearless living. His humanitarian aesthetic values aimed to foster brotherhood, tolerance, understanding. goodwill amongst all sections of society. His Bani shows universal truth, righteous path in every sphere, every aspect, every walk of life and guides us, how to be intune with the Infinite.

Four phases of Guru Tegh Bahadur's life are:-

1. From 1st April, 1621 (date of Birth) to the passing away of his warrior father Guru Hargobind on 4th March 1644.
2. The twenty years period of deeply meditated life, where he stayed in self elected obscurity in Bakala.
3. Six years from 1664 to 1670, when he spread the message of truth, fearlessness and freedom all over North East India.
4. Last period, when he exposed himself to the fanatic bigotism of Aurangzeb by daringly espousing the cause of religious freedom, and tolerance and in the end calmly embracing his martyrdom on 11th of November 1675. Guru Tegh Bahadur was given the option to embrace

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Islam or perform a miracle. But he would do neither. So Aurangzeb ordered torture and execution. Guru Tegh Bahadur who had taken upon himself the agony of those victims of the tyrant's persecutions, did not blench the least. His martyrdom was ipsofacto a great miracle, because it was the demonstration of the Divine strength of one man, who readily laid down his life for the freedom of belief and worship, of the millions. Aurangzeb's Victory was but a false flicker before the sunset of the Moghul empire, while Guru Tegh Bahadur's defeat was merely a moment of darkness before the life giving Dawn of a new day.

Guru Tegh Bahadur could not bear the sight of suffering humanity. Spontaneous sympathy with deep emotion flowed out of him. His songs are his tears shed over the sorrows of the aggreved & afflicted people.

As one reads the Shalokas of Guru Tegh Bahadur, one feels from the very outset that the pereneal wisdom is set forth in extremely simple language, profound philosophy, the very stream of thought, running through these hymns, are like the rippling waters of sacred river, emerging from the unknown heights of supreme wisdom, and moving steadily like a sacred stream through the vast valley of plains of human hearts.

The two historical shalokas regarding Guru Tegh Bahadur's address to his son, the future tenth Guru, and Govind's reply:-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੂ ਨ ਹੋਤ ਉਪਾਏ।
ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਹੁੋਹ ਸਹਾਏ।।

All Human power has failed, humanity groans in chains, moral efforts seem futile. Lord save them, with Thy merciful aid. As Thou didst save the elephant that prayed. To this future Guru Gobind replied :-

ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤੁ ਉਪਾਏ।
ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੇ ਹਾਥ ਮੈਂ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਏ।।

"All Power is mine with Thy grace. The fetters of bondage are broken. For liberty of Truth, everything is possible, Lord everything is in Thy Hands".

Lastly, Guru Tegh Bahadur's benedictions upon his son and successor. "The word of God shall ever abide." The Saints shall ever survive. The glory of Guru Gobind Singh shall ever remain"

He points to the high road to liberation:-

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਹਰ ਫੁਨ ਗਰਹਿ ਕੀ ਨਾਰਿ।
ਰਹਾਓ, ਤਨ ਤੇ ਪਰਾਨ ਹੋਤ ਜਬ ਨਿਆਰੇ ਟੇਰਤ ਪਰਤਿ ਪੁਕਾਰਿ।
ਆਧ ਘਰੀ ਕੋਉ ਨਹਿ ਰਾਖੇ ਘਰ ਸੇ ਦੇਤਨਿ ਕਾਰ।।

Be it Father, Mother, Son or Kinsmen, Be it even a devoted wife "Take away this phantom" They say. Even for a moment they would not keep it, out of the house, it is hurriedly carried away"

The unique saviour of the oppressed humanity, laid down his life not for his own faith & doctrines, but for the fundamental rights of the Brahmins, the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

custodians of Hindu Religion. Yet, when Aurangzeb let loose the stormy oppression of forcible conversion of Brahmins, he not only raised his voice against it, and gave a call to the people to shed all fears, not submit to tyranny; but he himself sacrificed his life, for the just cause, for the human rights, for freedom & dignity of the oppressed people, irrespective of their creed, their beliefs and ideology. Guru Tegh Bahadur's Martyrdom worked a miracle in Indian History. It was the beginning of the end of the mighty Moghul empire. It shattered to pieces Aurangzeb's dream of establishing an Islamic state.

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Guru Tegh Bahadur – A Matchless Martyer"

[P. L. Rahi]

It was afternoon of Thursday the 11th November, 1675. A large number of people had assembled in famous Chandni Chowk- the central point of Delhi. Through a Royal order "Shahi Farman" it had been publicly announced with the beat of drum throughout the streets and bazars who had the courage to defy Aurangzeb's order for conversation to Islam, Will be executed publicly. Though it sounds unusual, yet in those days, it was almost a usual practice. No body was allowed to enter Government service, unless he accepted Islam. Special tax called "Jazia" was imposed on Hindu as penalty for being Hindu. They were asked to stand on road side with their heads down, when Royal procession or any Government dignitary was passing. Hindu ladies were not allowed to wear ornaments. Hindus were not allowed freedom of worship. During that period forcible mass conversion was done on large scale under the orders of the Ruler of the time- Aurangzeb, the 6th King in Moghul heirarchy.

This public proclamation was made with the inten-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tion to terrify and intimidate Hindus and to serve warning to them to hasten their conversion, failling which they would be treated in the same way, as Guru Tegh Bahadur was going to be. Aurangzeb wanted to instil fear in the minds of the people of faiths other than Islam. To meet this challenge, Guru Tegh Bahadur had come all the way from Anandpur Sahib-350 KMs from Delhi, because Mr. Kirpa Ram with 16 other colleagues from Kashmir had met him and sought the help of the great Guru, after they had become helpless before the atrocities of Iftikhar Khan, the then Governor of Kashmir province. They had been inspired by their visit to Lord Amarnath Shrine, receiving a divine message for visiting Anandpur Sahib. When Kirpa Ram narrated the chain of ghastly incidents one after the other, Guru Ji became very serious about the problem. He was contemplating and planning his strategy to meet this unequal challenge. At that juncture Govind Rai, then only 9 years old came up with a suitable solution. When Guruji told that the only solution in these circumstances was martyrdom to be offered by some greatman, Govind Rai requested his father to offer himself, as there was no other greater person for this purposes. Guruji immediately felt convinced that even after his death his noble mission would definitely be carried on by young Govind.

There was another occasion when Guruji was completely convinced about Govind Rai's capacity and capability. When he was in jail in Chandni Chowk, Kotwali, he sent a message to him at Anandpur Sahib:–

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੂ ਨ ਹੋਤ ਉਪਾਏ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਹੁਹ ਸਹਾਏ।।

"All human power has failed, humanity groans in chains, moral efforts, seem futile, Lord save them, with thy mereiful aid. As thou did save the elephant that prayed".

To this future Guru Gobind replied:–

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੂ ਨ ਹੋਤ ਉਪਾਏ।
ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਤੁਮਹੀ ਹੁਹ ਸਹਾਏ।।

"All power us mine with the grace. The fathers of bondage are broken. For liberty of Truth, everything is possible. Lord everything is in the hand."

He assured his father that every thing was possible with the blessing of God and there was nothing to worry.

Guruji was completely convinced that Govind Rai will successfully continue his mission. He sent coconut and 5 paise for appointment as successor to "Gurugadi". spiritual throne. Bhai Gurditta performed the ceremony by applying Tilak on the forehead of Govind Rai.

On the other hand in Delhi, different people were busy for proper execution in broad day light in different jobs. Rulers were busy for proper execution in broad day light in full view of the public. Maulvi Abdul Wahab Bora was ready with Fatwa. Jalaluddin, the executioner was ready for the job with his special sword from Turkey. Lakhi Shah Banjara with his eight sons was in serious discussion at some secret place as to how the body of Guru could be saved from

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

humiliation.

Bhai Uda and Bhai Jaita were also planning in one corner of the city how to take the head of Guru to Anandpur Sahib. Guru Tegh Bahadur was undeterred and fully composed. Rulers had tried to demoralise and discourage him by inflicting unprecedented tortures on his devoted followers. The body of Bhai Mati Das was cut into two pieces with a big saw working from Head to feet operated by two people. Satidas was wrapped in cotton and burnt alive. Bhai Dayal Das was tied and thrown in boiling carldrum. All this was done in full public view to demoralise the Guru. But this further strengthened the determination of Guru Tegh Bahadur. He continued reciting the holy name "*Satnam Waheguru*".

On 11th morning, the fateful day of November, 1675 he was brought out of iron cage where he was holed up for long. He had a bath with the water of a well which is still there and Sat in meditation. He was then brought before the authorities. He was offered a chance for the last time to select one of the three alternatives, either (i) to show some miracle, (ii) or to accept conversation to Islam, or (iii) to face the death.

उत्तर भगयों धर्म हम हिन्दू,
अति प्रिय को क्यों करें जिकन्द,
मति मलीन मर्ख मन जोई,
इस त्याग पामर सोई,

He gave, usual reply that he was not showing any miracle,'or "*Karamat*" to save his life and moreover, it was a cheap and populist way to save life. He asserted that his Hindu way of life was most sacred and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

auspicious to him and he firmly believed that whosever, left his religion or way of worship or faith out of fear would go to hell and lastly that he would gladly accept death.

It was afternoon of the winter season, Jalaluddin performed his assigned duty and severed Guru's head when he was still sitting in mediation. Bhai Jaita Rangreta immediately picked up the head and proceeded to Anandpur Sahib where cremation was performed with full religious rites by Govind Rai. Govind highly appreciated the services of Bhai Jaita & Lakhi Shah Bangara with his elder son Naghaya, who whisked away the body during the storm, when people were running hither and thither and took to Rakabganj and placed the same in his own hutment and set it on fire to avoid Government's suspicious.

There has always been a continuous fight between good and evil foreces i.e. "*Dev*" and "*Rakshas*"– This long-drawn fight was historic, started with the arrival of Babar who used brute force alongwith his Rule. Then Guru Nanak appeared on the scene and he challenged his authority. Guru Nanak was a saint spearheaded the struggle in his own peaceful manner for boosting the moral of completely demoralised Hindus.

In the last chain, Aurangzeb was opposed by Guru Govind Singh when Aurangzeb planned removal of 1,25,000 "*Janjus*" sacred thread being worn by Hindus. Guru Gobind Singh proclaimed:–

ਸਵਾ ਲਾਖ ਸੇ ਏਕ ਲੜਾਓ,
ਤਬੀ ਗੋਬਿੰਦ ਸਿੰਘ ਨਾਮ ਕਹਾਊ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Sawa lakh se ek Ladaoon.
Tabe Govind Singh nam Kahaoon"

I shall make one equal to fight one and a quarter lakh of enemies. Thereby I shall justify my name as Guru Gobind Singh.

Let us watch the final scene. The representatives of evil forces faced humiliation. I have seen the tomb of Aurangzeb in Aurangabad. It was in a dilapaidated condition and totally ignored. I actually saw only a few roaming dogs. On the other hand in Sisganj Gurdwara, the site of Guru's martyrdom, thousands of devotees pay homage daily to great Guruji, who sacrificed his precious life for upholding the valuable tenets of our culture and faith.

Similarly Anandpur Sahib where Guru Gobind Singh established Khalsa Panth is the scene of continuous activities where lacs of people assemble to pay homage to great Guru. Let us think for a moment that if Guru Tegh Bahadur had not been there on the scene and had he not offered martyrdom, the present India would have been "Darul Islam". In his supreme sacrifice, he showed not only to Aurangzeb, but the whole world, real miracle by meeting this impossible challenge most successfully by offering his noble life.

The sacrifice of his devoted disciples was exemplary. When Bhai Mati Das was asked to say his last wish before death, he only asked for keeping his face towards Guruji at thi time of his execution.

If we go through the pages of history, we feel totally convinced that ultimately the truth prevails. Let us examine the series of incidents. Babar invaded

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

India in 1625 and established his kingdom. The Mughal Ruler continued till Bahadurshah Zaffar the last Ruler.

Babar's dynasty tried to convert the people of Bartiya faith to Islam in different ways. Jehangir and Aurangzeb were cruel and Akbar tried the same thing but tactfully and married to Jodha Bai, sister of Raja Man Singh, Ruler of Jaipur. Both the currents were continuously flowing in the stream of history. Here Guru Nanak was to take up this mission stop this invasion through persuasion but fearlessly. He appealed to God in following words:–

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕਿਆ ਹਿੰਦੁਸਤਾਨ ਡਰਾਇਆ
ਆਪੇ ਦੋਸ਼ ਨਾ ਦੇਈ ਕਰਤਾ ਜਮ ਕਰ ਮੁਗਲ ਚੜਾਇਆ
ਏਤੀ ਮਾਰ ਪਈ ਕੁਰਲਾਨੇ ਤੈ ਕੀ ਦਰਦ ਨਾ ਆਇਆਂ
ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ
ਜੇ ਸਕਤਾ ਸਕਤੇ ਕੋ ਮਾਰੇ ਤਾਂ ਮੱਨ ਰੋਸ ਨਾ ਹੋਈ

"Khuran Khasmana Kiya, Hindustan dariaya
Apai dosh na dayee karta,
Jam kar Mughal Chadhiaya
Eti mar payee Kurlane, tain ki dard na aya
Karta toon sabhna ka soi, Jaiy sakta,
sakte ko marey tan man ros no hoyee".

Before your very sight, Babar after destroying Khurasn, is now threatening to inflict barbaric miseries in Hindustan. Without any self realisation, vast Mughal Army is bent upon ruthlessly killing helpless, innocent people. Inspite of the full scale massacre, you are not feeling my painful remorse. I would not mind, if the combatants were equally matched.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

During Jehangir's period, Guru Arjun Dev sacrificed his life. He was subjected to innumerable tortures like sitting on hot plate, put hot sand on him etc.

Then Aurangzeb took up the reigns as 6th successor, he started conversion ruthlessly. It is common knowledge that he used to remove holy threads from Hindus which weighed 1¼ pound approximately half a quintal daily before taking his meals. Guru Tegh Bahadur met this barbaric and cruel challenge by laying down his own life fearlessly. Lateron Banda Bahadur and Guru Gobind Singh shattered his despotic rule with strong hand by confronting him with fierce fighting ceaselessly.

I shall like to conclude, that during the Mughal period where civil liberties were jeopardised and people had sleepless nights and fearful days, Guruji played a heroic role by offering the supreme sacrifice on the alter of motherland. Four generations- Guru Arjun Dev, Guru Tegh Bahadur, Guru Gobind Singh and his four sons, Ajit, Jujhar, Fateh Singh and Zorawar Singh. Mata Gujri and innumerable heroes who sacrificed their lives gladly and with firm belief in their own culture and tradition.

By celebrating Tegh Bahadur martyrdom, we want to keep our values alive for the welfare of the universe. Thus in the galaxy of immortal martyrs who held laid down their precious lives to keep the flame of faith and freedom burning, the name of Guru Tegh Bahadur will always glow radiantly and prominently.

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Tegh Bahadur and his Legacy

Air Marshal R.S. Bedi AVSM, VM (Retd.)

Over three and quarter centuries ago, the world witnessed one of the most hineous and gruesome crimes in the history. In the afternoon of November 11, 1675, Jalaludin, the executioner, struck his sword to sever the head from the body of a noble soul. The ninth Guru of the sikhs, a saint philosopher, a humanist and an embodiment of love and compassion was martyred at the hands of Aurangzeb, the head of a theocratic Sunni state and a fanatic tyrant. Without fear or rancour and in total peace with himself and harmony with God, Guru Tegh Bahadur stood his ground. The irony was that a man of God was beheaded in the name of God.

Religions have brought more misery an calamity to humanity than any other single factor in human history. By asserting superiority of one religion over the other, the crusaders had committed savage acts on the innocent masses. Religious tolerance was an anathema. And secularism was not even a known concept. Although, it may mean different things to different people, it debars the state from playing a religious role in a modern democracy.

The sikh Gurus were real visionaries. The concept

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of oneness of God and oneness of mankind was the very basis of their cosmic view. In this catholicity and secularity, there was an implicit message of co-existence and equality of all religions. "Koi bole Ram Ram, koi khudai" and "Awal Allah noor upaya, kudrat ke sab bande" are very simple and effective interpretations of that very philosophy. And in defence of these ideals, they stood firm with conviction and fearless courage.

This sort of secular ethos was a revolutionary concept in those days. For Guru Tegh Bahadur, Islam and Hinduism were all alike, though, Islam and the Islamic state were not so, nor for that matter, the brahminical ritualism and spritualism. To him, religious and spiritual subjugation was totally loathsome and unacceptable. Nobody, not even the (theocratic) state had that right. He stood for equality, freedom and brotherhood of mankind, at a time when such values were totally unthinkable. Citizen's rights had no legitimacy in those days of theocracy and state supremacy. Today, these very values are ensured to the citizens by the state itself.

Guru Tegh Bahadur's sacrifice was a momentous event. The very concept of peaceful resistance was revolutionary idea in those days of militancy. It established the peaceful and secular credentials of sikh philosophy in it's very infancy.

What were Guru Tegh Bahadur's compulsions that led him to challenge the imperial authority? Compassion for human predicament and will to alleviate the sufferings of his fellow beings were the predominent factors in that decision. To understand his frame of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mind and the personality traits, we must look into the past. How did he develop these laudable attributes of compassion and love, courage and conviction, detachment and equipoise and last but not the least, serenity and catholicity of a sage? In him, there was philosopher, a poet of unparallel depth and pathos and a great mystic visionary. His willing acqueisence to the will of God marked his very philosophy of life.

He was the youngest of Guru Hargobind and Nanki's sons. Trained as rider, a marksman and an expert swordman, for which he was called 'Tegh Bahadur' after his exploits in battles fought by his father, Guru Hargobind, he soon withdrew from this active life to a life of contemplation and meditation. He was merely 23 years of age when he settled down at Bakala after his father retired to a peaceful life at Kiratpur. His withdrawal was a period of introspection and contemplation that at the end of 22 years, led to the evolution of an enlightened soul whose cosmic vision had undergone a total metamorphosis. For a man in prime of his life to shed ego, attachment to earthly things, attain freedom from fear and submit to the will of God with total abandon, was tentamount to a total tranformation of his being. The name 'Tyag Mal' was as apt as 'Tegh Bahadur'. His seculsion however, did not mean renunciation, as he travelled wide, went on pilgrimages and attended to routine activities.

To understand Guru Tegh Bahadur's philosophy of compassion and divine acqueiscence, it is necessary to first understand Guru Nanak, whose spirit had permeated into successive Gurus. Spiritual unity of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sikh Gurus as one spirit (jote) has been aptly highlighted by Bhai Gurdas in his 'Varan', and Satta, Balwand and the Bhats in their various compositions. Guru Gobind Singh was also equally emphatic when he said in Dasam Granth;

"He (Nanak) established in the Kali age.....
Nanak assumed the body of Angad.....
Afterwards Nanak was called Amar Das
As one lamp is lit from another.....
And Amar Das became Ram Das
The pious saw this, but not the fools
Who thought them all distinct

But some rare persons recognised that they were all one". The fact that all successive Gurus used 'Nanak' their nom de plume at the end of each composition is a testimony in itself.

Unity of God, brotherhood of mankind, and co-existense of spiritual and the empirical life are the most salient postulates of Guru Nanak's philosophy. Guru Nanak felt that it was the duty of every man and the society to protect the weak, resist oppression and safeguard human rights and values.

Guru Nanak's first words after his enlightment that "there was no Hindu and no Muslim" highlights his faith in deeds rather than religions, as seen deviously by individuals. He rejected asceticism and renunciation for merging with 'The Absolute'. Instead he propagated that 'Gods Attributive will' is paramount. And within this the man must discharge his social responsibilities to the society whilst simultaneously being in tune with Him. All Gurus, were ardent followers of Guru Nanak's philosophy and were mar-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
RA
922
GUR-G

ried householders except Guru Harkrishan who died very young. Guru Nanak himself settled down at Kartarpur with his family as an ordianry peasent. God sent the man not to renunciate life and withdraw from it to become a recluse but to live life within 'His will'.

Guru Arjan Dev's sacrifice (1606) at the hands of Jahangir was for the upkeep of these very values and in assertion of rights against oppression and injustice. His son, Guru Hargobind was only 11 years old when he took over the mantle of his father. His doctrine of Miri and Piri was a novel one wherein the spirituality co-existed with activism, a logical proposition to Guru Nanak's philosophy. Guru Hargobind justified his military activism with Nanak's saintliness by explaining "Guru Nanak gave up mannon and not the world; my sword is for the defence of the weak and destruction of the tyrant".

'Batan Fakiri
Zahir Amiri
Shastra gharibi ki rakhia
Jarvane ki bhakhia'

पुस्तकालय
128035
गुरुकुल कांगड़ी विश्वविद्यालय

In pursuance of the philosophy outlined by Guru Nanak, the process of spiritual passivity and acqueiscence turning to military activism and defiance repeated itself once again with Guru Tegh Bahadur's peaceful sacrifice against injustice and oppression and Guru Gobind Singh's rising to arms in defence of human dignity, honour and freedom. In keeping with the ideals of Guru Nanak, Guru Tegh Bahadur literally sought martyrdom in discharging his social responsibility to the society.

Aurangzeb was a Sunni orthodox who considered

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

it his 'sacred' duty to spread Islam by converting Hindu infidels. Forced conversions or death was his imperial policy. It is said that in a period of 400 years, between the 11th century and Guru Nanak's birth in mid 15th century (1469). India was invaded nearly sixty times by Muslim marauders who thought they had the religious sanction to force conversions, desecrate idols and demolish temples. Infact, by mid 15th century large Hindu population was either converted or eliminated. Where as, in Iraq, Iran, Syria, Turkey and Egypt, Islam spread fast, in India it met natural resistence from all embrassive and expansive Hinduism. The sword was therefore the answer if India was to be turned into Dar-ul-Islam, the abode of the muslims. The greatest disservice done to humanity by zealots of Islam in India was their abhorrent act of forced conversations.

In a clever, move, Aurangzeb decided to convert the Brahmin class first who formed the core of Hinduism so that the rest could submit easily. Kashmiri brahmins, being the most orthodox and scholarly, thus became the primary target. Their only crime was that their religion was different from that of the state. Amazingly, Aurangzeb's fanaticism led him to execute many a muslim divines, Shias, Bohras and Khojas also.

Whilst the unity of God was pertinent precept for these zealots, the universality of God was totally outside their comprehension. 'Allah' and 'Wahe Guru', both were same, formless, fearless, all pervasive, omniscient and omnipotent, but how could this realisation sink in their parochial and biased minds. Guru Nanak very aptly says "Rah dowai ik janai soi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sijhasi" and "Rah dowai khasam eko jaan".

The Kashmiri brahmins forced by persecution went on a pilgrimage to Amarnath for invoking Lord Shiva's blessings. Pandit Kirpa Ram Datt, a saraswati brahmin and a scholar of Mattan (near Srinagar) alongwith other Kashmiri bramins later sought protection from Guru Tegh Bahadur. Kirpa Ram was fully coversant with Guru tradition of compassion and love of humanity. They reached Anandpur Sahib on 25 May 1675.

Guru Tegh Bahadur heard their woes in deep silence. The conspicuity of silence was, not suggestive of any reservations but was reminiscent of the modus operandi required for alleviating the sufferings of the distant visitors. For him, all men and religions were same. The question was that of tackling the state. Sikh Gurus' distinction between Islam and Islamic state was very clear. They revered the former but abhorred the latter. The dictates of the situation demanded a dramatic action that would leave an ever lasting impact. Fully realising the grave implications of the momentous task that he was embarking upon. Guru Tegh Bahadur advised Pandit Kirpa Ram and his companions to go and tell their religious persecutors that if they could convert Guru Tegh Bahadur to Islam, all would follow suit.

It was a moral decision, quite in keeping with his outlook of life, to stand against the tyranny and injustice. He called a congregation on 08 July 1675 and annointed Guru Gobind Singh as his successor at an innocent age of 9. He was conscious of the fact that he was courting death. Three days later, on 11

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

July 1675, he bade them farewell alongwith his three disciples Bhais Mati Das, Sati Das and Dayala. He reached Delhi on 04 Nov 1675 and was executed a week later on 11 Nov 1675.

Aurangzeb had become apprehensive of Guru Tegh Bahadur's spiritual acclaim, celebrity status, mass following and ever increasing popularity. Earlier on, in 1669, he had to face a jat rebellion in Agra and Meerut, and Satnami rebellion in 1672 Narnaul and Mewat. He obviously wanted to nip in the bud the movement which was then catching the facination of the populace of Punjab. Daring the emperor to convert him to Islam was seen as a defiance of imperial authority. His elimination became a political necessity; he was tried under the law of the shariat for 'revolting' against the state and ordered to be executed.

The bigotry and superficiality of Aurangzeb's religiosity were his servere handicaps which prevented him from discerning the subtle fact that all religions, Islam or Hinduism, had the same ultimate goal. In his misplaced belief of service to Allah, he took upon himself to spread Allah's message with the force of sword. In pursuance of this objective, he tried economic sanctions, fostered disunity, offered temptations and when all that failed, issued instructions to the governors in April 1669 to launch mass coversion drive by demolishing temples and desecrating the idols.

Guru Tegh Bahadur's remonstration about equality of men and their freedom of religion, as per their conscience had little effect on the biased die-hards. He did not have to prove his divinity to Aurangzeb by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

showing miracles. Transcendent and in peaceful bliss, he preferred to suffer the executioner's sword rather than humiliation by showing miracles like a charlatan. He did not come to Delhi to barter his release; he came there with a mission and conviction for which he was willing to lay down his life. By courting martyrdom, instead of the emperor, he proved his divine stature and moral greatness.

This was the only way Guru Tegh Bahadur could defeat the imperial might and dampen thjeir misplaced fervour with the guilt of his sacrifice. The may or may not have happened but the event had an everlasting impact for the makind. By transcending the barriors of religion, he proved the validity of all faiths. Hinduism was not his faith, nor did he believe in the brahminical rituals but he fought for the right of the people to live and worship with honour. His legend will live for ever, for he sacrificed himself for others.

Guru Tegh Bahadur was not the first challenge to Aurangzeb but his impact had far reaching consequences. It was the first challenge to his fanaticism whose momentum continued to build till 'Khalsa' came into being under Guru Gobind Singh. This event changed the very psyche of Hindus in northern India who had become meek and timid under the weight of centuries of oppression, inflicted by the muslim rulers of the land. Guru Gobind Singh inspired fearlessness, will to die and a psyche of a hero.

He invoked God as a Sarb-loh (all steel), as Kharg-ketu (holder of sword flag) and as Murari (destroyer of demon Murar). He got sparrows to hunt Hawks. Desire

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to live with dignity and honour was aroused. Death was preferred to living in ignominy.

It is rather striking that Guru Tegh Bahadur trained as a warrior turned a near recluse early in life, finally emerged as a pillor of strength against the Mughal empire, in defence of humanity. His martyrdom at the young age of 53 hastened the beginning of the end of Mugal empire that could not withstand the impact of his sacrifice. For him there was no difference between a Hindu and a Musalman. His spiritual greatness was sublime.

Pandit Kirpa Ram and his companions were merely a cause for the effect that was to manifest later on. Woes of the Kashmiris stirred his conscience that made him to take up the challenge aganist the imperial might, on behalf of this persecuted community. Seen in the broader perspective, this challenge was infact in defence of the humanity as a whole. Not even emperor's attempt to terrorise him a day earlier by executing his three devotees deter him from his mission. This was the extent of psychological strength that he was imbibed with. The legacy left behind by Guru Tegh Bahadur will remain a source of inspiration for generations to come.

What indeed was the truth and reality behind this extraordinary human sacrifice? Guru Tegh Bahadur had no political inclinations whatsoever. For him, love of humanity, human freedom and universal brotherhood, were paramount. It was not that Islam was in any way abominal to him when he was daring the Mugals to convert him or for that matter Hinduism was in any way special to him that he was protecting

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

it. He was merely highlighting the irrelevance of relgions as percieved, and importance of values like compassion, freedom and human dignity.

To say that Guru Tegh Bahadur gave his life to save the Janeu and Tilak, the symbols that Guru Nanak had rejected earlier is not only to display limitations of perception but to do a great injustice to that exalted soul. Whilst that may seems so on the face of it, he infact, laid down his life for much broader objectives. He highlighted the validity of all religions, oneness of mankind and oneness of God. Compassion, dignity, honour and fearlessness are some other messages that flow out of his life. Saving of Hinduism, was though a major upshot, it was none the less a side effect only.

The uniqueness of his supreme sacrifice lies in the fact that despite being fully aware of the dire consequences, he remained resolute and non acqueiscent. Infact, the real importance lies in the fact that there was nothing selfish, egoistic or self-agrandoising in his sacrifice.

Not many realise today that he was the first person who gave his life for human rights. He was indeed the first human rightist in the history. He stood for the cause of humanity in those dark days when human freedom and liberty had no legitimacy in the eyes of the state. The state was supreme and absolute.

It is also rarely realised that Guru Tegh Bahadur was the first person who showed the path of non-violence. It was indeed a noble concept in those days of sword. He offered non-violent opposition in fighting the tyranny and the might of the state. His

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

methodology proved effective. Although, martyred, he left behind a legacy that in the long run shook the pillars of mugal empire.

And yet, it is a pity that the supreme sacrifice given by Guru Tegh Bahadur, that not only showed us the non-violent path of love and compassion, resoluteness and conviction but also saved the Hindu nation, has remained by the way side and within the bounds of Sikhism and sikh history only. This epoch making event, in all rights is a national event and needs to be recognised. It's impact on India and survival of Hinduism in north India has not been appraised and highlighted adequately by the scholars.

****

References

A History of the Sikh People Dr. Gopal Singh

Guru Tegh Bahadur– A Biography Balwant Singh Anand

Guru Tegh Bahadur– A Study B. S. Gupta

Guru Tegh Bahadur– Martyr and Teacher Fauja Singh, Gurbachan Singh Talib.

Sikh Gurus– Their lives and Teachings K. S. Dugal

Martyrdom of Guru Tegh Bahadur Surjit Singh Chawla.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Tegh Bahadur and Kashmir

By Jagmohan, Memeber of Parliament (Lok Sabha) & Former Governor, Jammu and Kashmir.

On November 11, 1675, Guru Tegh Bahadur suffered martyrdom. This martyrdom was deeply connected with developments in Kashmir. There was hardly any other event which caused as great a revolutionary impact on the Sikh faith. The great fighting force, the Khalsa, which Guru Gobind created and which lives and prospers as a brave and dynamic community, was a direct fallout of the barbarous and brutal torture to which a saintly soul like Guru Tegh Bahadur was subjected merely becasue he defended the right of Kashmiri Panits to live in peace in accordance with the tenets of their religion.

Influenced by the narrow and fanatic outlook of Aurangzeb, the Mughal Governor Iftikar Khan (1671-1675) started the persecution of Kashmiri Pandits with the objective of securing their conversion to Islam. Agonised by Iftikar Khan's relentless compaign, a group of Pandits led by Kirpa Ram Dutt of Mattan, went to the Holy Cave of Amarnath to pray before Lord Shiva and seek His blessings in their hour of distress.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

At the Cave, the leader of the group dreamt that the Immortal Lord (Amar Nath) instructed them to seek guidance from Guru Tegh Bahadur. Accordingly, a deputation of Kashmiri Pandits went to Chak Nanki/Anandpur Sahib to meet Guru Tegh Bahadur.

The petition presented to the Guru on May 25, 1675, said: "We suffer great atrocities, sacred threads (*Janeus*) are forcibly taken off our persons. Cows are killed. *Janeus*, a maund and a quarter in weight, are snapped in a single day."

Saddened by the plight of the Pandits, Guru Tegh Bahadur became pensive. At that moment, Gobind, the Guru's son entered the room, "Why are you, dear father, in such deep thought?", enquired the nine-year old lad.

"The present-day sad state of affairs ..... the state of *Kaliyug*..... would abate only if a pure and pious soul comes forward for supreme sacrifice", reflected the Guru.

"Who can be more pure and pious than you?", queried Gobind. This comment convinced Guru Tegh Bahadur that the young boy was fit to assume the responsibility of Guruship. He made up his mind to put his life at stake. He advised the Pandits to go and tell the Mughal Governor and his Emperor that Tegh Bahadur was their Guru and if he could convert their Guru to Islam, they would all accept conversion.

The Guru's stand so infuriated the Mughal establishment that Aurangzeb ordered his arrest and, subsequently, his execution on November 11, 1675.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Guru died calmly. But a volcanic upsurge erupted in the hearts of men and women and history underwent a revolutionary change. The Great Khalsa emerged on the scene and sparrows turned into hawks. Thus, the tiny spark that later on turned into a Great Fire and warmed numerous souls, had its origin in Kashmir.

About Guru Tegh Bahadur's martyrdom, Guru Gobind Singh gave expression to his sentiments in these simple, yet telling, words:

"He sacrificed his life
For protecting the rights of Hindus
To wear sacred thread and caste symbols;
He made the supreme sacrifice in this dark age.
He gave his head, but did not utter a word in pain.
He suffered martyrdom for the sake of *dharma*.
He did this great heroic deed.
He readily gave up his head
But did not give up his conviction.
He avoided peroforming mircacles,
A cheap act of fooling people
For such acts men of God are ashamed."

Later on, in a strain similar to Lord Krishan's declaration in Bhagavad Gita, Guru Gobind Singh said: "For this purpose was I born: to uphold rightousness, to protect those worthy and virtuous: to overcome and destroy the evil doers".

Guru Gobind Singh, in fact, became the very embodiment of Shakti, the divine power, and aroused in his followers a new sense of courage and fortitude. In this connection, it has been rigthly noted that

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Shakti blended easily with the Jat cultural patterns which had been brought from the plains. The result was a new and powerful synthesis which prepared the Panth the Sikh Community for a determinative role in the chaotic circumstances of the eighteenth century".

Guru Tegh Bahadur's response to the Kashmiri Pandits not only produced a revolutionary impact on the Sikh religion and outlook but also strengthened the social and cultural forces wcich facilitated national integration. And Kashmiri Pandits to date feel one with the Sikhs.

On April 16, 1995, about 1,200 of them from different parts of the country and abroad. went to Gurudwaras Sis Ganj and Barura (Anandpur Sahib) and installed a shilalekh which, when translated, reads: "O thee, the fountainhead of India's civilisation, we pay our obeisance to you.... You created history by your epoch-making martyrdom. Once again, we are facing extinction. The forces of fundamentalism, drawing sustenance from timid politics of the Indian State, have forced us out of our home land. O Divinity Incaranate, awaken the spirit of the nation...".

Later on, Kirpa Ram Dutt became a follower of the Sikh faith and died fighting the Mughal Army in the Battle of Cham Kaur (1705).

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Martyrdom of Guru Tegh Bahadur

By Dr. Trilochan Singh MA D. Litt.

In the February 1991 issue of the Sikh Review we published S. Sher Singh's article "Guru Tegh Bahadur was killed for Millat-e-Nau" ascribing the martyrdom of the Ninth Guru primarily to the Mughal Emperor Aurangzeb's wrath at the emergence of Sikhism as the "New Religion" on the Indian sub-continent which had been perceived a threat to the throne of Delhi. Because of the author's radical departure from traditional version, the article had raised a storm of protest and even earned us the ire of many a learned scholar. We take the opportunity of the 316th anniversary of the historic sacrifice to publish hereunder the most moving account of the Guru's martyrdom by the celebrated historian biographer (and patron of this Journal) Dr. Trilochan Singh, whose authoritative re-construction of the "supremely hereoic deed" would not only dispel all doubts but would atir the heart of everyone of faith to its depth. Ed. SR.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"When I was mature enough, To shoulder duties and responsibilities,

My father left for the Heavenly Home;

He sacrificed his life

For protecting the rights of the Hindus,

To wear their sacred thread and frontal marks;

"In this Kali age of ignorance, Guru Tegh Bahadur performed a supremely heroic act;

He gave up his head without uttering a word of sorrow,

For the sake of righteousness (dharma):

He did this great heroic deed

He readily gave up his head

But did not give up his conviction

(In the freedom of worship for all)

He refused to perform miracles,

A cheap way of fooling people;

True Prophets of God are ashamed

Of displaying their occult powers-"

-Guru Gobind Singh

"Bachiter Natak: Apni Katha,"

Emperor Aurangzeb sat in the Public Audience hall at about 9 A.M. in the balcony of the of the Throne, known as the Seat of the Shadow of God. He was attired in a white silken robe, tied under the right arm, with a silken sash, from which his dagger hung. On his head was a white rurban bound with a gold, web, on which an emerald of vast bigness appeared amid four little ones. He shoes were after the Moorish fashion

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and his legs naked without hose. All eyes were turned towards him, to the sound of trumpets, and drums. Below the balcony of the Throne was an enclosure surrounded by rails reserved for the Gentlemen of the Household, feudatory princes, and ambassadors of foreign powers. Ranged round the Emperor, a troupe of eunuchs stirred the air with fans of yaks' tails and of peacock's feathers. When he was seated they gave him his scimitar and buckles which he laid down on his left side within the throne." Then he made a sign with his hand for those who had business to draw near.

Into the audience hall was announced Guru Tegh Bahadur and his four companions, Diwan Mati, Das, Bhai Dayal Das, Bhai Sati Das and Bhai Gurditta.

Aurangzeb was not quite ignorant of the Sikh faith and its tenets. He had already met Ram Rai, who became his favourite by performing miracles. Raja Jai Singh, Raja Ram Singh and a host of other courtiers had spoken very highly of the Guru's predecessor, Guru Hari Krishen, who had come to Delhi. He had come to know from his news reporters that Shaista Khan and Raja Ram Singh had become profound admirers to Guru Tegh Bahadur, and that the Governor of Bengal had given large plots of land to the Sikh Shrines in Dacca. He had also come to know that this unique man, Guru Tegh Bahadur, was popular even amongst the Kamarup Kings and the Ahom people, and he had travelled into those far flung regions, and conquered the hearts of the people where the whole of his armed might, and repeated military attacks had failed either to conquer or win over by strategy the strange people of that strange land, Kamarup. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

emperor also knew that the Sikh Gurus were as much oposed to idolatry as any Muslim. He knew that they did not believe in Brahminism and all that is associated with it. So he was very hopeful that a faith that had traditional associations with Hinduism, but stood close to Islam and thus open the gateway to the conversion of all the Brhamins of North India who were deemed the repository of the Hindu Sacred lore. "Well Tegh Bahadur", said the Emperor, "what heroism of the sword have you shown so far, as your name signifies?" Guru Tegh Bahadur replied calmly: "I have travelled all the way to Delhi to show one to your Majesty, the like of which you have never seen. Now that I have voluntarily come here you must release all Brahmins and Hindus. The outspoken Mati Das added: "At the age of fourteen he fought in a battle against the Imperial forces which were given a stunning defeat."

"You do not believe in idolatory, you do not believe in these Hindus priests, the Brahmins, why then have you espoused their cause? Why are you defending their faith?" asked the shrewd Emperor.

With this question of the Emperor began a great dialogue which is said to have been recorded by Sati Das but was destroyed by the authorities. It was a dialogue between an unyielding, absolute ruler and the unyielding liberated conscience of an enlightened prophet. While the Emperor was deeply conscious of his power, wealth and authority, Guru Tegh Bahadur was conscious of the vanity and futility of such transient wealth and authority, and unhesitatingly followed the call of his conscience, and was deter-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mined to suffer and die for freedom, righteousness and truth.

Guru Tegh Bahadur explained that Guru Nanak's faith criticised the bigotry and caste pride of the Brahmins but was not against the moral and spiritual aspirations of the Brahmins, and Hindus, similarly Guru Nanak disapproved the fanaticism of Mullas, but he was never against the religious aspirations of any section of the Muslims. He did not believe that the Hindus were *Kafirs*, nor did he believe that the Mulims were *Malechhas*, as the Hindus asserted. Hatred of one for other her was unworthy of any relgion aspiring after the love, and grace of God, or after the enlightenment and welfare of humanity. Sikhism was new in the sense, that it avoided the historical and cultural errors of other faiths, otherwise it was as old as the love of man for God and the reverence of man for the pervading Spirit of the Eternal in humanity.

The Emperor pointed out to the Guru his plan of turning India, the land of many heretical faiths, into a land of the orthodox Islam: *Dar-al-Islam*. He sought the Guru's co-operation, and active support in this. If he accepted Islam then the religious Heads of the Hindus in Benaras, Kurukshetra, Hardwar and Kashmir, would according to their signed pledge automatically accept Islam. By converting all heretics to his faith he was sure of getting unstinted political loyalty from the whole country and so build the totalitarian state of his dream. He offered Guru Tegh Bahadur and his desciples the highest positions in his realm and was prepared to pay any material reward for the Guru's acceptance of Islam. Aurangzeb then showed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to the Guru a number of Hindus who had accepted Islam and were occupying high positions.

Guru Tegh Bahadur pointed out that any creed, idelogy, or religion accepted out of fear,or greed may be a convenient way of acquiring earthly pleasures, and worldly goods, but it can never be the source of moral strength and spiritual inspiration. Muslim Saints like Shaikh Farid and Mian Mir attracted thousands of people to Islam by inspiring them with the light and wisdom of true Islam. The keynote of Islam as preached by Shaikh Farid was, "Hurt not any one, all hearts are precious gems. If you desire the grace and love of God, cause not injury to any one." This is the wisdom of true Islam which not only millions of his followers accepted, but the Sikh Faith has recorded it in its Scriptures. The Sikhs were proud of reverencing the best that is in Islam as much as the Sikhs reverence the wisdom of their own Gurus. Any religion imposed through force, corecion, threats, or material reward would not in the long run bear any fruit. Never has it been possible for any dictator or despot to enforce one religion, or one ideology upon the whole world. Nor will it ever be possible to imprison, and indoctrinate all minds, as the spirit of man always escapes from sevitude, and it refuses to think according to prescribed forms, and to become shallow and supine at the word of command. It was unwise and utterly futile to attempt to reduce to a common denominator the divine multiplicity of existence or to divide humanity arbitraily into heretics and believers. Always and everywhere there will crop up conscientious objectors and sturdy fighters for human liberty.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Tegh Bahadur fervently appealed to Aurangzeb to give up the policy of repression and forced conversion, and to win the love and admiration of all poeples and creeds for his rule, and for his faith. No earthly power was entitled to exercise authority over man's conscience. All earthly power was transient, and would not even help the Emperor when he came face to face with his conscience, under the shadow of death. Vast empires of the kings and dictators had not helped them in their stark loneliness before the Ultimate Judge of Truth. It would not help Aurangzeb even as much as a straw might help a drowning man. How could his wealth and power help the converts who had submitted themselves not to the lobe and service of God but to the fear and lust of their own hearts?

The Emperor listened but was unchanged. The dogma "what we teach is true, and what we do not teach is false" was too deeply ingrained in his mind and like a monomaniac of power believing in "One and only One truth, he was too confident of his power to oppress and coerce. He ordered his officers to take away Guru Tegh Bahadur and use all possible means of persuasion and to bring him to his presence if they failed.

When Guru Tegh Bahadur came out of the Audience Hall, a Sikh came to him and offered him a small piece of paras (philosopher's stone) the touch of which is capable of turning eight metals into gold. He told the Guru that with this precious stone he could save his life, if and when it was in danger, because the Emperor would agree to do anything to posses-such

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a rare thing. Guru Tegh Bahadur took the philosopher's stone, which was the Word of God. He had not come to Delhi to save his own life, but to save the life of millions of helpless people groaning under the Emperor's extremist policy even at the cost of his own.

During this period, Guru Tegh Bahadur was allowed to meet visitors. His leading disciple of Delhi, Lakhi Rai, came to meet him often with his sons. Lakhi Rai, a trader, had great influence on the court officials. Bhai Uda brought day to day information from the outside world. Pundit Kirpa Ram, the leader of the Brahmins, also came to know about the disappointing outcome of the Guru's meeting with the emperor.

After the second meeting, the emperor took a stiffer attitude. To his threats, Guru Tegh Bahadur's companions, Mati Das, and his brother Sati Das, both Persian scholars, gave fearless and stern answers. "What do we care for our bodies and what do we care for death?" they said; "Death is ever welcome if it comes for the sake of truth and righteousness. The Emperor should worry about his own death. When it comes he will be powerless and helpless with a load of sins and crimes against humanity on his head." The fiery and outspoken utterances of Diwan Mati Das annoyed the Emperor. He immediately ordered that they should be thrown into prison and tortured till they submitted to his will.

Guru Tegh Bahadur was then kept in the lock up, at Chandni Chowk Kotwali. The Kotwal and the Daroga, Abdulla, developed great respect and per-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sonal admiration for the Guru. They allowed special visitors to come and meet the Guru secretly. They also tried to mitigate the severity of the tortures ordered to be inflicted on them. Guru Tegh Bahadur and his disciples were now virtually preparing themsleves for the supreme sacrifice. Some of the prominent Sikhs of Delhi were deeply grieved at the turn of events. They were almost certain that Aurangzeb would not hesitate to kill Guru Tegh Bahadur. They went to the Master, and explained to him that after his death people would be without a leader and guide, during those difficult times, as his son, Gobind, was too young to fight the armed might of Aurangzeb. They offered to buy his freedom, a practice not uncommon during those days.

Guru Tegh Bahadur spurned the idea of buying his freedom. His grand act of espousing the cause of the down-trodden and fighting for the freedom of worship for all was self-chosen. It was not imposed on him. Nor was he accused of any crime against the State. He had come with the firm intention of either changing the mind of Aurangzeb with moral and spiritual effort, or of sacrificing his life for the cause. He was not prepared for any compromise at the cost of sacrificing his faith and principles, or letting down the oppressed and downtrodden to save his own life. But he was uncertain about what might happen to the country after his death. Would young Gobind be able to face the situation, and inspire his countrymen to resist all tyranny and oppression? He did not doubt it, but he had to convince his followers who were seriously worried.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To put his young son's mind to test, and to know his reaction to the grim situation ahead of him, Guru Tegh Bahadur sent the following *sloka* to nines-year-old Gobind, portraying the agony of his country, helplessly groaning in chains:

"All human power has failed,
Humanity groans in chains:
Moral efforts are of no avail;
Lord, save them O save
With Thy Merciful aid,
As Thou didst save
The drowning elephant that prayed!"

Guru Tegh Bahadur : Adi Granth

Bhai Mani Singh who was with Guru Gobind when this letter containing this *Sloka* arrived, writes: "Guru Tegh Bahadur described in this *Sloka* the tragedy of the human drama", and he sought an assurance from the young prophet that he would do all to protect them. Bhai Uda and Pundit Kirpa Ram, who were particularly worried about the turn of events that might take place after Guru Tegh Bahadur sacrificed his life, are believed to have carried the letter to Anandpur. Within four days they brought the reply of Guru Gobind which was in the form of *dohra*:

"All power is mine with
Thy grace, Lord,
The fetters of bondage are broken,
For liberty and truth everything is possible,
Lord, everything is in Thy Hands,
Nanak craves for Thy protection and aid."

Guru Gobind Singh: Adi Granth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Tegh Bahadur was extremely happy to see young Gobind's reply reflecting self-confidence, courage and a consciousness of his high destiny and intentions. He assured Pundit Kirpa Ram and other disciples that while his sacrifice would strike at the root of tyranny, his son would bring it down to its knees. He advised Kirpa Rama to go and live with Guru Gobind. The last act of ceremonially conveying the articles of Spiritual Regalia to young Gobind had to be done, and only the High Priest Bhai Gurditta could do it. Bhai Gurditta was sent with five piece and a coconut to Anandpur where he was to place them before Gobind Das with reverence and declare him the Tenth Guru of the Sikhs and the true successor to Guru Tegh Bahadur. Guru Tegh Bahadur also sent the following written blessing in the form of a verse:

"The Word of God shall ever abide,
The Saints shall ever survive;
Guru Gobind's glory shall ever remain;
Few and rare are those O Nanak,
Who contemplate His Name.

Guru Tegh Bahadur: Adi Granth

Extremely reluctant to part with the Guru, Bhai Gurditta hurried to Anandpur in the hope that he would be able to participate in the supreme sacrifice of the Guru. Some one reported to the Emperor that one of the companions of Guru Tegh Bahadur had escaped and there was a fear that Guru Tegh Bahadur might himself escape. The prisoners were summoned to the Emperor's Court for the last time. Aurangzeb found Guru Tegh Bahadur firm in his stand on the freedom of worship for all. The Guru preached to him

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sermons of the transience of worldly power, the vanity and the ultimate end of all authority and Imperial strength in the face of death. He appealed to him to treat all human lives of good and noble people as precious and valuable. It was futile to try to eliminate all other faiths and creeds except his own. He tried to move the conscience of the Emperor. But all moral appeals to his good sense and conscience fell on deaf ears. The hard shell of fanaticism and over-confidence in the might of his political power blinded him to the light of all reasonable appeals on the grounds of humanism, a phenomenon common to dictators and tyrants of all times, including our own.

Aurangzeb firmly declared that either Guru Tegh Bahadur mus accept Islam or show Karamat (*as miracle*). If he did not do either of the two within three days, first his disciples were to be put to death by torture, and then Guru Tegh Bahadur was to be beheaded as a punishment for espousing the cause of the heretics. After announcing his judgment he waited for a miracle which he thought a prophet of Guru Tegh Bahadur's eminence would perform. He had come to know that Guru Tegh Bahadur's spiritual powers even helped his General Raja Ram Singh against the witchcraft, and magic of the Kamarup miracle workers. Again and again the Emperor commanded from the balcony: "*Karama! Karamat*" (a miracle, a miracle). But there was no miracle to order. Guru Tegh Bahadur calmly replied: "You will see one miracle the day my head is cut off, the miracle of a man laying down his life for the freedom of worship for all, for equality and liberty in matters of faith and idelogical belief. Beyond that I do not believe in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

displaying any occult powers to save my life. We have forbidden even our disciples not to waste spiritual powers in useless display of magical miracles. My brother, Baba Atal brought a dead boy to life. My father disapproved of it and to make amends for it my brother sacrificed his own life. There is no respect in our faith for cheap-jacks of magical powers. I hope and pray that some day you will realise the dangers of your policy, some day your conscience will revolt against the horror of your own deeds because you will, like all men, have to answer for your deeds before the Almighty God."

Guru Tegh Bahadur and his three disciples were brought to the Chandni Chowk Kotwali and kept under heavey guard. Through the good offices and kindness of Daroga Khwaja Abdulla, some Sikhs were able to meet the Guru secretly in prison. During those days if was well-nigh impossible to distinguish Sikhs from the Muslims, because both of them wore similar beards, turbans and clothes. A Sikh who was deeply conscious of his spiritual powers came to the Guru and said: "Master, permit me to perform but one miracle, I will bring the whole of Delhi to dust and make it a graveyard of the Mughal Emperor and all his supporters. Just permit me to perform one miracle and show this tyrant what a humble Sikh can do."

Guru Tegh Bahadur calmly replied: "You have acquired a few drops of spiritual power from the Infinite Ocean, and now you want to waste it on vengeance by bringing destruction and death to all the good and bad people of Delhi. How long can you assume the powers of the Creator and Destroyer of life

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with the little vitality you have acquired? After showing one such miracle you will become an empty shell. You will be misusing God given gifts and powers just as Aurangzeb is doing. Never think of treading such a path." The disciple was silent and promised to abide by his command.

The next day Diwan Mati Das, his brother Sati Das, and Bhai Dayal Das were again asked whether they would accept Islam or death. As they refused to accept Islam they were sentenced to death by torture by Qazi Abul Wahab Borah. The three of them sought Guru's blessings. Guru Tegh Bahadur embraced them and blessed them saying: "Your devotion to me all my life, and your spirit of dedication for the cause of humanity will remain unparalleled in history. Your heroic deeds will ever be remembered by generations to come. All my blessings are with you, my noble disciples. All my love and thoughts are with you, my dear ones. What greater pride and joy can I have than the thought that my dearest disciples, the Ministers of my durbar are with me on the eve of my martyrdom, just as they have always been with me, in my work, and travels. God bless you, my dearest ones!"

Guru Tegh Bahadur was made to watch the execution of his own disciples, in the hope, that their suffering and affliction might impel him to change his mind. Diwan Mati Das was bound between two wooden posts and sawn as under alive. As long as there was life in him, people could hear him recite the Word of God. Bhai Dayal Das's hands and feet were tied firmly and he was thrown into a cauldron of boiling oil. Not a cry of pain was uttered by this most

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

beloved companion of Guru Tegh Bahadur. Bhai Sati Das had been recording the happenings, the discourses and the hymns of Guru Tegh Bahadur. They were seized by the authorities and Sati Das' body was mercilessly torn to pieces. All the three apostles died heroically. A crowd of people who watched the execution cried bitterly. The bodies of all the three martyrs were hung in public and displayed to show the extent of ruthlessness the Emperor was prepared to excercise against champions of the freedom of heretics.

Early the next morning, a sweeper came and cleaned the place for the fresh execution. A waterman came and sprinkled some water on the dusty ground. Guru Tegh Bahadur recognised the sweeper to be his own disciple Bhai Jaita, a Rangretta. He bowed to the Master from a distance and saluted the officers. No one was unfamiliar with the sweeper Jaita. Guru Tegh Bahadur took his bath in a well close to the Kotwali and recited his prayers. This well still exists and is situated near the back entrance to *Sisganj Gurudwara*.

As Guru Tegh Bahadur came to the place of execution Qazi Abul Wahab Borah read the *fatwa*. The executioner Jalaluddin of Samana stood there with a drawn sword ready to strike the blow on receiving the command from his Chief. Dark clouds were gathering in the sky, as if the sun could not bear to see the terrible sight. People began to weep loudly at the very thought of the approaching tragedy. Guru Tegh Bahadur raised his hands to bless all and to console all. There was a hushed silence weighed down

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

by suppressed grief.

A few minutes later as Guru Tegh Bahadur sat in the silence of his last meditation, Jalaluddin waved his sword and cut off the Guru's head. People burst into loud heart-rending cries, never heard before. Some cried in utter helplessness. Some shrieked and beat their breast in unbearable agony crying alas, alas!

"Guru Tegh Bahadur broke his earthly vase
On the head of Aurangzeb,
And went to the abode of God.
No one has ever done such a unique deed
Like the self-sacrifice of Guru Tegh Bahadur,
(For other people's faith and creed.)
When Guru Tegh Bahadur was killed,

There was great mourning throughout the world;
Alas, Alas, rose the wailing cries from the earth;
While the shouts of 'Glory, Glory,' resounded the whole heaven.

Guru Gobind Singh: Bachiter Natak: Apni Katha

A Muslim Saint happened to be there at the time of the execution. After witnessing the ruthless execution of the Guru he remarked: "The Sultan has not done well. Such things will lead to great rebellion and Delhi will become entirely desolate."

Baba Gurditta had reached Anandpur with the articles of Spiritual Regalia. It was a duty which a member of his family alone could perform. He placed all the articles before young Gobind, and bowed to him. He begged Guru Gobind to permit him to go back

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

immediately so that he could participate in the glorious martyrdom of Guru Tegh Bahadur. He left the resposibility of performing the succession ceremony to his three year old son Ram Koer. Baba Gurditta had just reached the outskirts of the city when he heard the heart-rending cries of the people weeping and wailing in deep agony and sorrow. He could easily divine that the Master had left for his Heavenly Home. How was it possible for him to live without him even for a moment? He sat in *Nirvana Samadhi* and discarded his body in a divine passion, near a pond where his great ancestor. Bhai Buddha spent, many months waiting for Guru Hargobind to be released from Gwalior prison.

The crowd of weeping and wailing watches came closer and closer to the body of Guru Tegh Bahadur to have a last glimpse at the Master's peace-sheddings and lovely face. The storm was gathering its darkness now; the air of black sirocco was getting murkier by the minute while the wrack of clouds with dusty wind was scudding across the sky. Nature itself seemded to wish to hide the horror of that sight; the sky which all the morning had been clear, suddenly grew dark. A thick dusty cloud, dark, as though it came from the marshes of hell, rose over the capital, and spread to every corner of the horizon. The sun was lost behind the thickening nimbus overhead, and tumult and panic were ready to break out into mob madness. The antithesis of good and evil, innocence and infamy, light and darkness, tyranny and fiery pacifist resïs-tance were never presented in such dramatic and utter contrast, as on that memorable day. As the mourning crowd surged forward to have a closer glimpse of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Master, even though the guards tried to stop them, a man dashed out of the crowd, and with a lightning flash disappeared back into the crowd carrying with him the head of the Guru. As the clouds darkened and the storm was about to rage a large convoy of bullocks, carts, camels and horses belonging to the royal contractor, Lakhi Shah was approaching. At the head of the convoy was Lakhi's son, Nagahiya, shouting loudly to the crowd: "Make way for the convoy of the royal contractor. The convoy conducted by Lakhi Shah and his eight sons, Nagahiya, Hema, Hadi, Situ, Pundara, Bakhshi, Bala and Jawahar, tore through the crowd, and went at full speed raising dust, thickened by the approaching storm. When the convoy was gone, and the storm subsided, the body was not there, and the Guru's head was also not there. Was it a miracle? Everyone thought so. Even the suspicious and superstitious Aurangzeb thought so. Was this the miracle Guru Tegh Bahadur wanted to show? People were stunned but happy. Happiest of all. was Daroga Khwaja Abdulla who resigned his post and went to Anandpur to spend the rest of his life with Guru Gobind Singh as one of his dearest friends and admirers.

The body of the Guru was carried by Lakhi Shah and his eight sons to their residense in the Raisana village, at present, just opposite the Parliament building and known now as Rakabganj. They placed the Guru's body reverently on a well-prepared bed around which were placed piles of Sandal-wood and after lighting the funeral pyre they set fire to the whole house. After the fire was extinguished they picked up the remains of the Guru, and placing them in an urn

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

buried them on the very spot where Guruji was cremated.

Bhai Jaita, the sweeper, known as Rangretta (a man of low caste) carried the head of Guru Tegh Bahadur to Kiratpur, where Guru Gobind, Mata Gujari, and Holy Mother Nanaki came to receive it and carry it in a *palki* to Anandpur. Guru Gobind embraced Bhai Jaita saying "God bless you, Rangretta, *Guru ka Beta*! (Thous art the Son of Guru) and with the Guru you shall ever remain." Unable to control her tears Holy Mother Nanaki bent over the sacred head of her son. "My son, my son, she cried in a heart-rending tone, I wish I had not lived to see this day. I have never understood your strange and wonderful deeds all my life. This one is most difficult to be understood," Mata Gujari calmly bowed before her beloved husband's head. In utter silence, she vowed to carry out her Lord's last wishes. Secretly, she wished that she too might lay down her life for the noble cause for which her husband died. The head of Guru Tegh Bahadur was cremated close to his residence at Anandpur.

Thus Guru Tegh Bahadur laid down his life for the freedom of worship, for protecting the faith of the helpless destitute Hindus on November 11, 1675 A.D. (Maghar Sudi 5, 1732 B.S.) The martyrdom took place on Thursday, which in Aurangzeb's reign was a half holiday, because it was a day before the Islamic Sabbath.

Some historians have made much about the timidity of the people of Delhi who did not protest. The heroism with which the head and the body of the Guru were removed shows the courage and spirit of self-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sacrifice the Guru's martyrdom inspired. Two other individual resentments have been recorded by *Maasri-I-Alamgiri*: "June or July 1676 A.D. : While the Emperor was mounting his horse in the square (*chauk*) before the Hall of Audience, a complainer flung a stick at him. It fell on the other side of His Majesty's umbrella; the man was made over to Kotwal."

"*On Friday 27th October, 1676 A.D.* While the Emperor was returning from the Jama Mosque and had alighted from the boat in order to mount the movable chair (*takht-i-rawan*), an ill fated disciple of Guru Tegh Bahadur threw two bricks, one of which reached the chair. He was seized by the retinue and ordered to be made over to the *Kotwal*."

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Tegh Bahadur – The Shibi Reborn

Justice M. Rama Jois

The period during which Guru Teg Bahadur flourised was the darkest period in our history. Resistance to muslim rule built up during the rule of Moghal emperor Akbar by Maharana Pratap who was the crown jewel among those who fought against foreign rule remaining in exile for thirty two years, undergoing untold suffereing and hardship, had come to a tragic and after his defeat in the historic was at Haldighat. The resistance built up in the South against muslim rule in the form of great Vijayanagar Empire established in 1336 A.D. had collapsed with the fall of the empire in the devastating war with Bahamani's during 1565 A.D. at Talikot. The historic records show that the Hindus were at the receiving end everywhere. They were being subjected to all sorts of tortures, humiliation and insults. In particular during the regime of Aurangzeb, Hindus were being subjected to unprecedented oppression in the form of demolition of temples, and their conversion into mosques attack on educational centres, destruction of their valuable lilterature etc. Those who resisted conversion were

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

subjected to Jizia tax or death. Nawabs of Kashmir were resorting to various oppressive measures in order to force the Hindus residing at Kashmir to embrace Islam.

It was a traumatic experience for the people of this land who allowed everyone to enjoy absolute freedom to practice any religion of their choice to worship any God in any form, including the freedom not to believe in God. They were aghast to know that there was a religion which considered that it was the only religion which is a true one and others were being branded as Kafirs and that it was their religious duty to convert all others into their religion or to ensure that such individuals cease to exist.

At this crucial stage of history the Great Gurunanak Dev founded the Sikhism. It was an attempt to bring social and cultural renaissance among the Hindus and to end religious fundamentalism of the Muslims. He preached that one should cultivate internal love to God, love of mankind and laid great stress on developing good character. "Love everyone, hate none" was his message, as an antidote to the feeling of enmity based on religion. In the great galaxy of nine Sikh Gurus after Guru Nanak Dev, Guru Teg Bahadur occupies a predominent position, because of the role played by him for protection of Hindus and Hinduism and becoming a martyr in that sacred cause. If Hinduism survived despite the powerful attempt made by the then Muslim rulers to eliminate it, from this World the major portion of the credit must go to Guru Teg Bahadur and his son and successor Guru Govind Singh, who; shocked by the murder of his father Guru

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Teg Bahadur by the Muslim rulers because of his refusal to be converted into Islam; converted the mild sikhs into a marshal race to meet the challenge posed to the existance of Hinduism. History has recorded that while conversion of all those who did not belong to Islam to that religion was gernerally one of the objectives of all muslim rulers, it took a violent turn during the regime of Moghul emperor Aurangzeb. As Governor of Gujarat Aurangzeb had committed several atrocities against Hindus. He thereafter ascended the thone as Moghul emperor in 1656. He called himself Alamgir (World conqueror). He inflicted injury on Hindus in various ways. The worst of it were the destruction of the most sacred temples at Mathura and Kashi and construction of mosques over those sites, destruction of learning centres. He also resorted to forcible conversion.

It looked as though, that in keeping with the promise made by lord Krishna in Bhagwadgita to the effect that whenever there is decline of Dharma, in order to protect the Good and the 'Dharma'; in anticipation of onslaught against dharma abiding people; he took rebirth in human form on 1st day of April 1621 as the son of Guru Harigovind and Mata Nanki. He came to be named as Teg Bahadur who became the Ninth Guru of the Sikhs.

During this period, the atrocities on the Hindus reached its peak. Nawabs of Kashmir launched a reign of terror. Hapless and fearsticken Kashmiri pandits approached the Guru Teg Bahadur and related their woes to him. They told the Guru that they were prohibited from practising their religion by the Muslim

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rulers and not only that, they were also being threatened of being killed unless they embraced Islam. Guru Teg Bahadur, knowing fullwell the consequences he had to face at the hands of unscruplous and cruel moghul rulers, told the Kashmiri Pandits to go and inform the rulers that they were, all ready to be converted to Islam provided Guru Teg Bahadur were to embrace Islam. As directed, they went and told the Muslim rulers. Then the rulers thought that the task of converting all of them into Islam would become a very easy task and a matter of a few days, thinking that by posing threat to life, Guru Teg Bahadur could be converted into Islam and once that was done all others would follow suit.

Aurangazeb directed his officers to bring Guru Teg Bahadur from Anandpur Sahib to his presence. While commencing his perilous journey to the capital of Mughal empire, he took along with him among others two of his ardent desciples, Bhai Matidas and Bhai Dayaldas. When Guru Teg Bahadur was produced before Aurangzeb, the emperor told him that he should embrace Islam to facilitate the conversion of all the Hindus to Islam or he should be ready to face death. Guru Teg Bahadur told him that neither he nor his companions would oblige him, fearing death. With this answer the consequence followed. Bhai Matidas was cut into two pieces with a saw. Bhai Dayaldas was boiled to death. Both of them were uttering gurbani till their soul departed from the body to the heavenly abode. This gruesome and inhuman killings is stated to have taken place on 11th November 1675. Shortly thereafter under the orders of the Emperor the head of the Ninth Guru was severed from his body. Thus his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

soul which was stationed in the limited human frame was released and occupied the whole universe. Like the illustrious and glorious Emperor Shibi, who sacrificed his body by allowing it to be eaten away by the eagle, to save the mild and peacful dove which had sought the protection of Shibi, Guru Teg Bhadur sacrificed his body for the noble cause of protecting who had taken refuge in him. He is really Shibi reborn.

The tremendous sacrifice of Guru Teg Bahadur and his desciplies did not go in vain. It became a volcanoe and stirred the people who were in slumber. Inspired by the sacrifice of his father Guru Govind Singh determined to transform the mild Hindus/Sikhs into lions. He declared

> *"Chidionse by baj banavoo, Savalakhase ek ladaoo, Tab Guru Govind Singh nam Kahavoo".*
>
> *"I shall transform sparrows into eagles. I shall make one equal to right one and a quarter lakh of enemies. Thereby I shall justify my name as Guru Govind Singh.*

It was not a mere slogan. He did it. He justified the suffix "Singh" (the Lion) given to all the Sikhs which they have maintained through out history. They saved the Nation from catastrophe.

It was ironical again, as if the history repeats itself, the peace loving Kashmiri Pandits were driven out of their home and homeland Kashmir by the muslim terrorists and three lakhs of them had become refugees in their own mother land. Finding that no one

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was coming to protect them, some time back they sought the help and protection of the desciples of Guru Teg Bahadur.

There can be no doubt that the desciples of Guru Teg Bahadur who have, throughtout history; protected the Freedom and Culture of this great ancient Nation, will do it again. They constitute the strong and invincible arm of Bharatamata.

Apart from this, Guru Teg Bahadur's words of wisdom will be helpful to cleanse and lift the Nation from the evil of moral degradation with which the Nation is presently afflicted with. In this regard, I conclude the article with the gist of the advice of Guru Teg Bahadur published in Vairagyamayi Vani which is most relevant in the present state of the Nation.

"Oh 'Man' please listen,
Human birth is great Don't make it a waste Money,
Power and luxury surely are transitory
You have spolied your life which is great
By your own mis-deeds by acts deliberate
Moral values were neatly forgotten
You committed sins without hesitation
See to what abysmal depths you have fallen
secure happiness and end this confusion
chant Ramanam and surrender to almighty
the honly solution,
That is the mantra given by Nanakdev.
after deep meditation.

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Humanity's Torch-Bearer Guru Tegh Bahadur

By Bhagwant Singh Dalawri Tapovan,
Amravati, 444602 (Maharashtra)

The formest defender of the freedom of conscience was moved to compassion when the Kashmiri Brahmins approached him to save them from the onslaughts of Aurangzeb bent upon forcibly converting them to Islam. And what kind of compassion: Guru Tegh Bahadur willingly laid down his life for the sake of Kashmiri Pandits on 11th November 1675, even though he himself did not practice their religion. That is how Guru Gobind Singh, his son and the last Guru-in person of the Sikhs described his martyrdom:

Tilak Janjhu Rakha Prabh Taka
Keeno Bado Kalu Meh Saka

(By presenting a great event, the Guru became the protector of the Tilak and Janeou, the symbols displayed in the religion of the Pandits)

And the wonder of it all was the intervention of the boy Gobind who witnessed the meeting of the Brahmins with the Guru. When Guru Tegh Bahadur told his son that a great personality had to sacrifice his life for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the sake of the honour of these Pandits, Gobind, at the age of 9, told his father who could be greater than Guru Tegh Bahadur! And the Guru told the Pandits to tell Aurangzeb that Guru Tegh Bahadur was their Guru and if he agreed to be converted, they would also willingly embrace Islam.

Let us understand that this is not a systemetic story of the persecution of non-Muslims by Aurangzeb. It would be diffcult to talk of it as a whole in this piece on Guru Tegh Bahadur but one thing stands out. Foolishly or by design Aurangzeb was out to do irreligious acts through misguided religious zeal and it was given to Guru Tegh Bahadur to challenge it not as one belonging to the opposing religion but as a divine response to the appeal of the oppressed.

I have a personal stake in the date, 11th November (1930) on which day I was born. And it is my fervent wish that 11th Novermber should become my martyrdom day for the sake of Truth and Defiance of Tyranny in any year in the future. In writing this article, on the request of Guru Tegh Bahadur Foundation, I pray for the grace of our Guru to bless me with this gift.

I would not deal with the chronological dates of the events in Guru's life but I would dwell on his outstanding qualities to stress that a life like that was so created by the Lord in order that it became a beacon-light for the world. Let me divide my contribution to bring out Guru Tegh Bahadur as a distinct divine personality into some specific sections, like *respect for all*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

religions, humanity of the highest order, compassion for suffering human beings, defiance of tyranny in non-violence, supreme sacrifice and his renunciation while living as a householder with indifference to the onslaughts of ridicule and harassment from near and dear ones as also *Love of God* as his living support.

As a matter of fact, his Guruship itself is of a special nature. It is true that the line of succession of our Gurus has been based entirely on the personal and divine qualities of the successor and has nothing to do with relationships. But it is also true that when relations provedto be as devoted and as pure as the Guru wanted, he did not hesitate to pass on his light into a son or a son-in-law. Son of Guru Hargobind, our 6th Guru, Guru Tegh Bahadur, probably because of his disinterest in Guruship and his characteristic of *Tyag and Vairag*, was not set up as the 7th Guru. In his place, the Guruship went to Guru Har Rai who passed it on to Guru Harkishan, the 8th Guru, who was his second son. Guru Tegh Bahadur who had been engaged in ceaseless meditation for 21 years in Bakala village in Amritasar district was hinted at as his successor by the 8th Guru by his words: *Baba Bakale*. It was then left to Makhan Shah Labhana, a trader to distinguish him as the real Guru when many others had set up their shops to hoodwink the guilible. It was Guru Tegh Bahadur's universal appeal that took him to far off places in the East, Bengal and Assam. And passing through Patna, he left his family in Bihar and it was in Patna that his only son, Gobind, who later became the 10th Guru and the creator of the Khalsa as Guru Gobind Singh, was born.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru's respect for all religions wa proverbial. Not as only was he friendly to all the people, he was particularly in love with all men of God. In fact, his compassion for all mankind is so entrenched in his hymns that there is, on the one hand, regret and revulsion for the worldly misdeeds of the people, on the other, appeal and stress or living in God's Name. Let us savour the fragrance of Guru's words:

1. *Sadho Man Ka Maan Tyago*
   Kaam Krodh Sangat Durjan Ki Ta Te Ahnas Bhago
   (O men of God, get rid of your vanity; forsake lust, anger and the company of vile men- nay, run away from such people all the time.)
2. O men of God, sing the praises of the Lord; this human birth has come to you as an invaluable gift, why do you waste it.
   (*Sadho Gobind ke Gun Gavo: Manas Janam Amolak Payo Birtha Kahe Gawavo*)
3. *Man Re Kaha Bhayo Tei Baora*
   Ehnas Audh Ghate Nahi Jaane
   Bhayo Lobh Sang Haura
   (O my mind, why have you gone mad? Life is ebbing way day and night but you don't realise it because you have lost your senses on account of greed)
4. *Jeh Tan Tei Apno Kar Manyo Ar Sundar Greh Naari In Mein Kachch Tero Re Nahen Dekho Soch Bichari*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(The body that you think as yours and the woman at home that you consider as yours, do not really belong to you; you can realise it yourself on deeper consideration.)

It is this sense of realisation that the worldliness had overtaken all humanbeings and they were suffering, which overwhelmed the Guru and he showed some aversion to the worldly normal living. Instead he was so devoted to the Lord that he spent 21 years deep in devotion to God and was almost immersed in him. It could be because of this feelings that Guru Hargobind did not give him the responsibilityl of Guruship when he left the world. Even Guru Har Rai must have felt the same. In a way, it is a spectacular turning event when Guru Harkishan decided that Guru Tegh Bahadur who was like a grandfather in relationship should now guide the Sikhs as the ninth Guru. Appropriately would have Guru Harkishan thought that in the times of cruel, one-pointed Islam-oriented bigot, the bhakti-soaked Guru Tegh Bahadur would be able to face the challenges to the Sikhs. And, it appears Guru Tegh Bahadur had been preparing himself for the task through devotion and deliberate lack of personal ambition for the sake of the good of all. The news of Guruship came suddenly to Guru Tegh Bahadur and, despite the dramatic discovery of the real Guru by Makhan Shah Labbana through exposure of the other self-projected Gurus, the detractors of the Guru spared no efforts to harass him. One of the relations, Dhir Mal, even tried to shoot him dead, but Guru Tegh Bahadur escaped. When he heared that his disciples had retaliated and snatched away Dhir Mal's possessions, including one *Swarup* of Guru Granth

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sahib Bir, the Guru not only admonished them for such retaliation, but told them spedifically to-

- return everything that they had snatched from Dhir Mal, and
- imbibe the virtue of forgiveness.

I am particularly enamoured of his following hymn which not only transcends religious barriers but also stresses the important principle of remaining in communion with the Lord, all the time:

- *Sadho Kaun Jugat Ab Keeje...........*

  (O saints, what system should I adopt, whereby all my vile inclinations would vanish and I would get entrenched in the worship of God? As it is, my mind remains engrossed in *Maya* and does not get to any dependable knowledge (*Gyan*). What Name should I recite so that I attain salvation?)

  The beauty lies in the fact that the Guru forms his own qusestion to enlighten the world and answers not only in the form of absolute universality but his *Updesh* is marked by utter simplicity. Here is the answer.

- *Bhaye Dayal Kirpal Santjan Tab Eh Baat Batai Sarab Dharam Mano Teh Kiye Je Prabh Keerat Gai Ram Naam Nar Nis Basar Mein Nimikh Ek Ur Dhare Jam Ko Tras Mite Teh Apno Janam Sware.*

  (My Guru- the saint- grew extremely gracious and *benevolent and instilled this great lesson in me: You can unnderstand that you know the principles of all religions if you engage*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

> *yourself in the praises of the Lord.* In fact if during day and night, one thinks of the Lords's Name for one instant, he would get rid of the fear of the Yama and would embellish his life.)

We are all aware of Guru Nanak's words in *Japji Sahib: "Aai Panthi Sagal Jamati"* (The highest religious sect is to consider all the people of one and the same class) and Guru Arjan's shabad: *"Koi Bole Raam Raam Koi Khudae"* which clearly settles the question of universality of all religions by declaring *Kaho Nanak Jin Hukam Pachchata Prabh Sahib Ka Tin Bhed Jaata* (Says Nanak: Those who recognise the will of the Lord in their life are able to know the secrets of the Lord) because whether they are Muslims or Hindus, they follow their own systems of worship, pilgrimages, clothes, beliefs, etc. which essentially take them to the same goal as far as *Core* of religion is concerned. We are also aware of Bhai Gurdasji words: *Baba Aakhe Hajian Shubh Amlan Bajon Dono Roi* (Without good deeds, both will be in distress). This was the answer of Guru Nanak to the people in Mecca when they wanted to know whether Muslims were good or Hindus. We are thus privileged to notice that whether it was in life or in martyrdom, Guru Tegh Bahadur held all religions in high esteem.

We are almost stunned to witness Guru Tegh Bahadur's fearlessness, humanity, compassion, defiance and sacrifice, all based on his willing aversion to the life of vice and greed based on his total self-annihilation before God. He is moved by the plight of Kashmiri Brahmins and knows they have no way out of the impasse and he cannot forsake them in this hour of trial, Even if they are not his disciples, nor is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

he obliged to respond to them. He does not care for his own 9 year old son and his wife and mother and indeed, his many disciples. I have personally talked of our forefathers to various congregations and shared the view that the martyrs that Sikhism has produced are really the foundation stones for the strengthening of our resolve to resist tyranny. All the martyrs who laid down their lives for upholding Truth and dignity of Man are remembered in our prayers every day and night and my personal belief is that *they are all living.* We, the lukewarm disciples not living in the *Hukam* of the Guru, are dead. Even our Guru says that we are deadbodies, if we do not get up at amritvela, which most of us don't.

Pichchal Raat Na Jagion Jivandrian Moyon

(If you do not get up at amritvela for prayers, you are a living corpose–Baba Farid in Guru Granth Sahib)

Throughout his writings which were included in Guru Granth Sahib by Guru Gobind Singh, the stress is on spiritualised living, fearless pursuit of truth and charity, condemnation and animalistic inclinations and on devotion and forgiveness. The Slokas in *Mohalla Nawan* at the end in Guru Granth Sahib will come in a special category because they are stated to have been written while in the custody of Aurangzeb's prison, but the shabads written during his lifetime earlier are also indicative of the same sensitivity and maturity as also concern for productive handling of the rare opportunity to come to the world in human form. I will take a few shabads as illustrations of Guru Tegh Bahadur's varied teachings concentrating on the single point of devotion.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

1. *All Love of a worldly type is false.* ("*Jagat Mein Jhooti Dekhi Preet*).

– All worldly love is false. Everyone is selfishly concerned about himself/herself, whether it is your wife or your friend. Everyone is bogged down in possessire *Mine, Mine* and their mind is tied to *Moh*. The wonder is that despite this attachment, no one is really your companion when your end comes. This foolish mind is still unwilling to learn though I have tried to teach it always. I am now defeated in my endeavours but says Nanak, anyone who sings the praises of the Lord will successfuly swim this ocean of worldliness.

Compare this with Guru Nanak's Asa-di-Var sloka: *Koor Raja Koor Parja Koor Sab Sansar....* Every type of worldly connection is false if the connection of the Lord is missing. Says Nanak: Wife and Husband are also false and since falsehood is in love with falsehood, the everlasting Truth, i.e. God, is forgottn. Whom shall we befriend then, when all of us are subject to destruction.

2. *Self-Introspection ("Mann Re Kaun Kumat Tein Leeni)*

– O my mind, what kind of unwise thoughts do you carry? You are obsessed with the slander of others and in love with other women (other than your wife) but forget the worship of God. Always engaged in amassing wealth, you have not understood the path of salvation. No one is going to keep you company in the end, you are uselessly binding yourself in illusions. You

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

neither meditate on God nor serve your Guru and you have gained no knowledge. The Lord is within you and you want to search for HIM in the woods. I have passed through many births, but, Lord, I have not attained lasting wisdom. Says Nanak: Now that you have received human birth, this is the time to remember God.

I suppose our Guru insists that we, his disciples, must get into self-introspection frequently for this is the only way to improve oneself. After all, all religions aim at perfection of self. Since Sikhism has no value for *Karam Kand Bhakti*, inner devotion and inner purity with practice of Truth in life leads to *Sachon Ure Sabko Uppar Sach Achar*. (Truth is the highest, but higher than Truth is Truthful Living). Through self-introspection and through dogged determination to organise one's life in *Total Realisation* of the falseshood of *Drisht* compared to the lasting *Truth in Adrisht*, one begins to feel liberated and that is where our Guru wishes to leads us. Let us see this shabad, which, according to Prof. Teja Singh, MA, LL.B (Harvard), the famous disciple of Sant Attar Singh, is the syllabus of Sikhism:

Jo Nar Dukh Mein Dukh Nahin Maane........

(One, who does not recognise *Pain*, even when he is in distress and he is not attached to comfort & *Sukh*, nor does he know any fear and the one who thinks of dust and gold with t5he same attitude; one who is free from slander or praise, greed or vanity, happiness or sadness, honour or dishonour; one who is free from desires and seeks nothing in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the world and is not drowned in lust or anger, *should be considered to have the lord residing in him.* Indeed only the one who has received the grace of his Guru can recognise this system of living. Says Nanak: He is so immersed in the Lord as the water merges in water.)

It is an irony that with such clear dictates of our masters and the illustrations of their illustrious lives, we are attracted to the filth of maya and destroy ourselves. To ensure the glory of the disciples in the glory of the Lord, Guru Tegh Bahadur, in his message in the prison, the samples of which are given below, stresses the distinction between the false and true:

1. *Jion Supna Ar Pekhana Aise Jag Kau Jaan.....*

   (Recognise this world as mere dream. There is no *Truth* in this except the Lord.)

2. *Jaise Jal Te Budbuda........*

   (Just as a bubble on the water comes and goes, so is the world created and none here is immortal, says Nanak)

3. *Bhei Kahoo Kau Det Na......*

   (I frighten no one, nor am I frightened of any one. This kind of a man is real *Gyani*, says Nanak)

4. *Sukh Mein Baho Sangi Bhaye......*

   (When you are in comfort, you will have many companions but in pain no one will be by your side. Says Nanak: Remember the Lord, *He will* help you in the end)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. *Jo Sukh Kau Chahe Sada.....*
   (Anyone who wants to live in peace and comfort, will have to find shelter at the Lord's feet. Says Nanak: This human birth is so rare (don't waste it)

Let us remember that the sayings and donings of all our Masters have given great strength to the disciples because *Gurumukh Gaadhi Rah* (the *Gurmukh Highway* became so unambiguously straight and clear). *Atmak* Bal (soul strength) became so conspicuous that at the time of martyrdom of Guru Tegh Bahadur, his three companions, Bhai Mati Das, Bhai Sati Das and Bhai Dayala, were all tortured to dealth by being sawed alive, burnt alive and boiled alive, respectively. None of them raised a hue and cry or protested or accepted surrender. In fact, even when they were asked about their last wish, all of them were very clear that they wished to remain glued to the Guru's feet. For my Marathi daughter, I had composed the following lines in Hindi: *Mere Sache Patshah Gur Tegh Bahadur, Barson Se Sara Desh Kahe Tou Hind Ki Chadar. Kaat Dia Sir Maut Ka Aur Jeena Sikhaya, Apne Sikhon Mein Maut Ka Dar Mar Mitaya. Jis Maut Se Sara Jag Sada Rahe Ghabraia, Us Maut Kau Tou Ne Dawat De Kar Bulaya.* (By inviting death, You, Guru Tegh Bahadur crushed death and removed its fear from the heart of Sikhs. Indeed the whole country calls you *Hind Ki Chadar*). Shall I receive your grace for being martyred on 11th November of any year?

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Martyrdom of Guru Tegh Bahadur

H.E. Dr. L.M. Singhvi,
High Commissioner For India
(During 1991 Function)

Guru Tegh Bahadur's martyrdom in the year 1675 was a landmark event etched in the memory of India.

Guru Tegh Bahadur was inclined to renunciation by personal temprament. He was truly a **Tyagi**– a man who was selfless, compassionate and giving. When he succeeded, Guru Hari Krishen, who was in fact his grand nephew, his retiring disposition and his reluctance to assert his rights won him the acclaim of the masses. Hired assassins made attempts on his life, but destiny had assigned him the role of a great martyr for a great cause. It was Guru Tegh Bahadur who bought a hillock near the village of Makhowal and founded a village away from the maddening disputes raised by some of his relations, and later named it Anandpur, the Haven of Bliss. He travelled far and wide in India and was acknowledged by the people as a great leader of the people and their rights. He travelled not only to Delhi, Agra, Allahabad, Varanasi, Gaya and Patna but went far beyond Brahmaputra, to Sylhet and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Chittagong. It was in Dhaka that he came to know of the birth of his son in Patna. When he returned to the Punjab, he already had a large and devoted following. He became the authentic voice of the unity of the Indian people against religious fanaticism, discrimination and persecution.

Sikh historian, Khushwant Singh is of the opinion that "Guru Tegh Bahadur was sentenced to death and executed in pursuance of Aurangzeb's policy of persecution of the non-Muslims" and that "the execution of Guru Tegh Bahadur, who was looked upon as the leader of the Hindus, had Aurangzeb's tacit approval." His companions in his martyrdom were Bhai Mati Das, Bhai Sati Das, Bhai Dyal Das. Their devotion to Guru Tegh Bahadur and the cause he symbolised was complete. After these three noble disciples were brutally tortured and executed, the Kazi decreed that Guru Tegh Bahadur would be executed in Chandni Chowk. The date of that martyrdom is often given as November 11, 1675 in many books of history but Guru Tegh Bahadur's martyrdom is officially observed on December 11. According to contemporaneous sources Aurangzeb and his minions were alarmed by the popularity of Guru Tegh Bahadur and his resolute opposition to Aurangzeb's religious fanaticism and intolerence. According to a popular legend, several Kashmiri Pandits approached Guru Tegh Bahadur with heartrending tales of atrocities and excesses perpetrated upon them by Aurangzeb's officers in the name of religion. Hearing the story of the sufferings of Kashmiri Pandits, Guru Tegh Bahadur told them that they should tell Aurangzeb and his officers that if he could convince the Guru about the need to accept

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

conversion to Islam they would also follow suit. Without going into the historicity of this episode, it is clear that the cruel fate to which Tegh Bahadur was subjected by the mighty Mughul Empire in the arrogance of fanaticism was the direct consequence of Guru Tegh Bahadur's uncompromising adovocacy of the cause of religious freedom, religious tolerance, peace and humanity. It is well to remember that it was in a spirit of devotion, universal brotherhood and the spiritual unity of all human beings that Guru Tegh Bahadur preached the Sangat at his last congregational prayer and told them that he was going to Delhi. He knew full well that his life was in grave danger, but he was undaunted and undeterred. He decided to make the Supreme Sacrifice if the need arose, and covered himself with the halo of divine glory. Indeed the martyrdom of Guru Tegh Bahadur became India's new seed of composite culture based on a sense of religious freedom. Truly has it been said that it is martyrs who create faith, and it is the cause, not the death, that makes the martyr. The casue that immortalised the martyrdom of Guru Tegh Bahadur was the cause of religious freedom and tolerance as well as the cause of indissoluble bonds of Hindu-Sikh unity and amity.

We do not know whether Guru Tegh Bahadur and his three disciples were executed on the direct orders of Emperor Aurangzeb because it is historically established that the Emperor was not in Delhi at the relevant time. It is possible that it was the Chief Kazi and the local officers of the Mughul Emperor who acted either at the behest of the Emperor or on their own in general accord with the policy of the Emperor.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What is of everlasting significance is that Guru Tegh Bahadur died a great martyr. The Sisganj Gurudwara in Delhi stands as a reminder to the noble vision of that great poet, statesman, saint and teacher. He gave his life in the cause of freedom and liberty of faith and worship. He died in the cause of the rights of the oppressed against the arrogant and arbitrary powers of the State. He died in the cause of Indian unity and the unity of human kind. He died in the cause of human dignity. As his great son Guru Gobind Singh said, Guru Tegh Bahadur performed the supreme sacrifice with his martyrdom in a dark age. Indeed he died so that we may hold our heads high. His legacy to India and mankind was: Sis Diya Par Sarr Na Diya, "I gave my head but not my dignity and self respect". His luminous legacy continues to shine in the Constitution of India which is consecrated to the cause of Justice, Freedom, Liberty, Equality, National Unity and Integrity, Human Dignity, and the Fraternity of the Indian Nation.

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Endangered Humanity Yells: For Martyr

[ASHU ARORA: FREELANCE JOURNALIST]

"Dharam het Saaka jin keeya
Sees deeaa par Sirar na deeaa."

Tyag Mal was born on Sunday, the 1st April 1621, Guru's father by his divine light foresaw the hardship to come in his way, aptly named him Tyag Mal.

Guru's brothers namely Gurditta (1613), Suraj Mal (1617), Ani Rae (1618), Atal Rae (1619) and sister Bibi Viro (1615) all were elder to him.

He was given best of education in every sphere of his life being airthmetic, religion, atheletics, horse riding, music etc. Baba Buddha and Bhai Gurdas were given charge of child's harmonious development.

Tyag Mal had a very strong and deep impact of his father Har Gobind on his mind, and so followed him very closely, whether in his meeting the congregations, or during prayers and even when going for hunting.

In 1635 when an expedition was sent from Lahore against Guru who had only five thousand soilders with him, His son Tyag Mal who was then just fifteen,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

distinguished himself. Guru was very elated seeing his braveryand conferred him with the title Tegh Bahadur the name by which he came to be known in history.

Tegh Bahadur means the lord of Sword but he wanted himself to be known as Deg Bahadur meaning "Lord of Hospitality" or the supporter of the poor. Guru Harkrishan Sahib when had a virulent attack of small pox i.e. on 25th March 1664, it was 30th March a little before his death he nominated Tegh Bahadur his successor i.e. to be our ninth Guru. Though he left no ambiguity or Vagueness as to who whould be his successor but some controversy cropped after his death when Dhir Mal, nephew of Tegh Bahadur and the murderer of Guru Har Gobind claimed himself to he the successor on the principle of primogeniture or Seniority by birth, though this theory was never being adopted by Sikh Guru's, he had the original copy of Adi Granth and also arranged for some touts to help him ingetting the gaddi. All this did not disturb on unruffled Tegh Bahadur, but Guru's mother did sense some tension and invited Dwarda Das, great grandson of Guru Amar Das.

It was during Guru Harkrishan's time as he was very young, Guru affairs were managed by an council who had five members, this panchayat took all the decisions, and it comprised of: Gurditta Randhawa son of Shai Buddha, served as the high priest, Dargoha Mal son of Dwarka Das Chibbar, a mohyal Brahaman of Jehlum district, Controlled finaness, he was the one who was designated as Diwan and who presided own the meetings; his nephew, Mati Das and Sati Das were Guru's body guards and Correspondence respectively. Dyal Dal of Alipur in Muttan, the eldest brother of Bhai

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mani Singh Sahib, acted as a judge to decide disputes. It was Dwarka Das who invited the council and announced their decision, and offered sacred alficles of nominations, Guru took Gaddi on 11th August 1664 at Bakala.

Tegh Bahadur faced lot ot obstacles immidiately after taking the gaddi as Guru, he had lot of detractors who started false propaganda against him, and there was an attempt on Guru's life by Dhir Mal also.

Guru travelled to Har Mandir Sahib after being established on Guru Gaddi and then his travelling to Kiratpur and Bilaspur and so on to various places all across.

It was in 1665 that Guru was brought to Delhi and imprisoned by Aurangzeb who could not tolerate Guru's preaching he remained in confinements for about two months and three days before he was released on 11th Jan 1666 when Prince Ram Singh son Mirza Jai Singh took Guru's responsibility.

Guru's journey continued from Bakala to Kurushetia, Mathura, Sindaban, Agra, Etwah, Kanpur, at the last place he stayed for two month in Allahabad in Feb. 1666 as Guru Gobind Singh wrote in 'Bachitar Natak'

"Mur Pit Purab Kin Payana
Bhant bhant ke tirath nana
Jeb he jat Tribaini bhaye
Pun dan Karat batye".

पुस्तकालय
128035
गुरुकुल कांगड़ी विश्वविद्यालय

It was at this place than Mata Gujari conceived her first time in thirty three years of married life; after passing through Mirzapur, Banaras, Sasaran, Bdharkhal, Bhawanipur, Chitaura, Sadalpur, Gaya, he reched Patna in Aug. 1666.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It was in Jan. 1667, Guru was in Dhakha with Raja, that he got happy news by the agents of Jagat Seth of birth of his son, who he named Gobind Das on Dec. 22, 1666.

After his stay in Dhakha Guru and Raja Rani Singh left Dhakha in Dec. 1668. and reached Assam in Feb. 1669. Guru stayed here for two years and a half; Aurangzeb's atrocites had reached its pinnacle by then, Mandirs were destroyed,thousands Jats were killed and many were taken prisoners, Sikh temples were turned into mosques, so lot of anti-sikh wave was prevelent. It was in 1670, when Guru received this news he returned to Punjab, he after taking leave reached Patna, Guru was happy at having place of his own to reside like previous Guru's Nanak lived in Kartarpur an Beas, Guru Amar Das at Goindwal on river Beas, Guru Ram Das and Guru Arjun Dev at Amritsarm Guru Hargobind and Guru Har Rae and Guru Harkrishan Sahib at Kiratpur, Sigt of Naina Devi hills, where he took strolls on high ground he named it Anandpur Sahib, or abode of bliss.

In the year 1671 when Nawab Itlikhar Khan was appointed by Aurangzeb to convert Kashmiri Pandits to Islam, very existence was at stake of Pandits, so a delegation went to Guru for help, Seeing Guru sad, his son when was told about theplight of Pandits and there existence was in question, aked him to stand by them, as nobody was be more holier than he himself; Guru realized that time has came that he should nominate the tenth Guru and chose Gobind Das as his successor, it was on 8th July Gobind Das was nominated by applying holymark. Guru was arrested on 12th July 1675 with his three companions Mati Das, Sati Das and Dyal Das.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru was kept in prison for four months and then he was taken to Delhi when Aurangzeb reached Delhi, he personlty wanted to coerce the Guru to embrace Islam. He (Aurangzeb) reached Delhi on 9th Nov. 1675, Guru was brought in case and reached Delhi ;on 5th when Guru was in cage he composed two quatrains:-

Dohra no. 53 "Bal Chhutyo bandhan Pare
Kachhu no hot upae
Kah Nanak ab ot Hari
Gaj jiyan hot Sahae."

Dohra no. 54 "Bal hoya bandhem Chhute
Sab Kuchh hot upae
Nanak Sab Kuchh Tumre Hath mein
Tum hi hot Sahae."

Guru and his campanion were imprisoned at different places, Guru was when told that his followers have been let off. Guru composed two more quatrians.

Dohra no. 55 "Sang Sakha Sab taj gae
Kov no nibhyo Sath
Kaho Nanak yeh bipt men
Tek ek Ragh Nath."

Dohra no. 56 he replied-
" Nam rahyo Sadhu rahyo
Rahyo Guru Gobind
Kauh Nanat eh jagat men
kin japyo Gur mant."

On 11th Nov. 1675 at 11' o clock, time was fixed, and in his promise to Kashmiri Pandits, no chanted following hym:

"Bahen Jinahndi Pakariye

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sar dije bahen na chhoriye
Tegh Bahadur bolya
Dhar paye-ai dharm na chhuriye."

He was brought at Chandni Chowk where stands Gurudwara Sis Ganj, where blow was given at the head of the Guru's, and rolled on floor and then his head and body was placed on elephant back paraded thru streets.

Bhai Jaita, Bhai Nanu who resolvted that Aurangzeb's order of, that parts of his body to be imputated and hung about the city, should not happen, so Bhai Jaita picked the head and fled towards Sabzi Mandi and Nanu and Uda kept his Company. Bhai Lakhi put the body at a suitable place piled all wood, clothes, ghee, available and set fire to the house, ashes were collected where now stands Gurudwara Rakab Ganj.

Bhai Jaita covered his head, Bhai Nanu and Uda served his escorts, they reached Kiratpur on 16th Nov. 1675, Gobind Das was informed at Anandpur, he came to Kiratpur and accorded ceremonial reception of his father's head on 17th Nov. where stands Gurdwara Sis Ganj (Keshgarh Sahib)

Guru Tegh Bahadur the Saviour of eternal values, oppressed and down trodden laid down his life not for his own doctrines but for the Sanathan Dharma which otherwise, could have been vanished from the land along with all the vedic traditions and philosphy of upanis hands. Posterity shall always stay indeted to Guru Tegh Bahadur's contribution in the days to come.

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Preachings of Guru Tegh Bahadur

By Dr. Jagit Singh Narula

Guruji blessed all,
Helped the needy,
Relieved suffering of the poor,
Relieved suffering of the opressed.

Guru Tegh Bahadur become a real mystic after 26 years of meditation in a secluded room in Baba Bakala. He had gone there on advice of his father Guru Hargobind Ji when the latter baptized Shri Har Rai as the seventh Guru. As shown in chronicles and written in many books Tegh Bahadur Ji did not resent the least why his father did not make him the Guru. It is said that Guru Hargobindji had an intuition that Tegh Bahadur Ji would outlive Har Rai Ji as well as Har krishanji- The 8th Guru Sahib who later died at very young age due to small pox in Delhi.

A prophet or a saint is merciful to all, loves all human beings, not differentiating any one religion from the other Guru Tegh Bahadur Ji was the embodiment of all these qualities. It is also believed that Guru Tegh Bahadur Ji's wife Maata Gujri also did meditation in Baba Bakala and became an enlightened soul.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Sahib never forcibly asked anyone to follow him and had respect and love for all the religions. If he condemned King Aurangzeb it was due to the latter's cruelty and torture toward's Hindus and even torturing certain Muslim saints,and not because of Aurangzeb being a muslim. He believed that everybody had the right to follow one's own independent faith and religion. This is clearly shown by his sacrifice for the Kashmiri Pandits whose religion was different from Guru Sahib's own preachings. The Guru was ready for any sacrifice on his part if the lives of those Pandits and other suffering Hindus could be saved that way. He believed that the best way to live happily and in ecstasy is only if we neigther frighten any one.nor get afraid from anyone. He fully lived and even died the same way as he composed the following lines:

'Bhae kahoon ko dait nai,
nai bhae manet aan'.

Inspite of the fact that Emperor Aurangzeb tried different methods of alluring, frightening and intimidating the Guru to embrace Islam- the Guru stood upto the idea to fearlessly die rather than loose one's faith. And to die without remorse or cowardice. Guru Sahib's sacrifice paved the path for saving Hindu religion from Aurangzeb's tyranny. It is said that Aurangzeb underwent a remorse and repentance after beheading Guru Sahib. Guru Sahib's sacrifice shook the sheer foundations of Mughal empire and then came a downfall of that empire. So Guru Sahib had believed that sacrificing one's ownself rather than fighting with a tyrant has deeper effect on removing the maladies of the tyrant Empire of that time.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He said that flame of life has after all to get extinguished and this world is false and just maya and why fret over worldly losses and why get dote over monetary gains or losses. If we can surmount over sadness and happy state of mind and remain constantly in a steady mood whether there is pleasure or pain then only we can realise God and only then we can solve the purpose of life by knowing the eternal truth.

'Jo nar dukh mein dukh nahin manay,
Sukh sneh aur bhai nahin Ja Kay,
Kanchan Maati maney-
Nehen nindia nae ustat Jakey
Lobh moh abimana,
Harkh sog tey rahey nyaro,
tin Jug tut pachhana.'

Only by remaining unaffected by sorrows or happiness of. Life can we know the eternal truth and the deep values of life. He says, while living in this world doing all our wordly duties we should not be attached to worldly things because then if we loose them or lose the beloved it will give us immense unbearable pain. Only development of Godly thrill in the mind is lasting which is not dependent upon worldly possession. And when we remain unbiased whether we are having sorrow or joy only then we can understand the gist of life and meaning of life in this world. In other words then can we attain the stage of Niravana or and eternal bliss which comes from withing as God resides in every heart and we have to arouse it there by foregoing greed, the spirit of belonging and our pride and try to develop the spirit of God within by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

introspection that do not form much attachment with Maya. Otherwise same habit of love for possessions will remain till old age and then it would be virtually impossible to break away from this Maya and develop Godly thrill. This thrill and love is the only thing which sustains life and also inspires others.

'Birid bhago soojhey nahin kaal Pahunchio aan
Kaho Nanak nar banwrey Kyeon nai bhajey bhyagwan.'

And in this Maya when we think everybody else around to be our but when we come to know the truth, though it may be very late we would realise that among these people nobody is our own. They are all gathered around us for their own ultere ior or selfish motives. When their time of test comes and we ask them for some intimate help, they all refuse.

'Dhan dara sampat sagal jin apni Kar maan,
In maen kuchh sangi nahi Nanak Saachi jaan'.

Then why should we hanker after these people who are themselves hungry and not admire or worship that God who has given us our body and the riches. Otherwise we will near our end.

'Tan dhan jeh To Ko deo tinsion naihon nakeen,
Kaho Nanak nar banwrey ab kyon doulat deen.'

And then the question arises where to find God. The answer comes that so many saints have raised their voice that God resides in every niche and corner of this world. Oh, Nanak worship that God always and you will cross this fearful place of earth and reach beyond in the field of mercy and benevolence of God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Ghat Ghat mein har Joo basaiy santan Kaheo puker
Kaho Nanak teh bhaj bhow nidh utreh par.'

When we carry on the worship of God for long time and try to keep our balance in good and bad times a stage comes when happiness and sorrows and pride etc. do not effect us.

'Sukh dukh jeh parsai nahin lobh moh abhinam,
Kaho Nanak sun rey mana so moorat Bhagwan'.

And such a person who also has no greed becomes embodiment of God himself. And then difficulties come in and at that time we have to pray to God to help us.

'Bal chhutkio bandhan parey kachhoo na hote upai,
Kaho Nanak ab ote har gaj jion hote Sahai,'

And when we pray to God from the depth of our heart He listens to our prayers and as if from withing a Godly power arises-

'Bal hoa Bandhan chhutey sab Kichh hote upai,
Napak sab kichh tumrey haath mein tum hee hote sahai.'

But God listens more to those who neither hate anyone nor unduly praise others and they do not differenciate between dust and Gold and do not have value for worldly materials which are costly. They believe more in showering Godly love on others. Such people believe more in showering Godly love on others. Such people are relieved of worldly bondage of worry, anxiety, quarrels and Moh maya, Guru Ji says thus spoke for such men:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Ustat nindia nahe jeh Kanchan loh sammann
Kaho Nanak sun rey mana mukt tahey tai Jaan.'

And further Guru Sahib says those people are relieved of bondage who are not effected by happiness and sorrow and treat friend and foe alike.

'Harkh sog Jakey nahin bairee meet Sammaan,
Kaho nanak soon rey mana mukt tahey tai Jaan."

But deliverance does not come unless we are fearless and at the same time do not frighten anyone. Spritual life is beyond the realm of fear. If fear is there we will make hasty judgements. Nor will we be able to think deeply and spiritually for ourselves nor will we appreciate others view point. Where fear vanishes all start appearing to be one's own and Godhead or Godly light is seen pervading in every human being and the whole enviornment.

'Bhai Kahoon Ko daet neh, neh bhai manat aan
Kaho Nanak Sun rey mana Gyani tahey bakhan.'

And when God's light pervades in our vision one become a Giani or a person who has deep understanding of what life is and is not easily shaken by apparent wordsof someone, he tries to go deeper into its logic and strikes at the root cause of why those words were said and forms a balance in his mind.

But to become a gyani one has to depart from all greed, caprice and vices and wear a cloak in mind of a Sanyasi who remains detached from worldly things and remains in a thrilled prayer of God and that man has a brow with good fortune.

'Jeh bikhia sogli tajee leo bhekh bairag,
Kaho nanak sonnrey mana the nar mathey bhgg.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

And then this man who leaves attachment with all beings and remains in a detached mood from worldly things and beings, Oh! Nanak only in him resides the benevolent God as either you can form too much attachment with worldly things or remain a vairagi. The latter is better because he himself remains in thrill as well can impart bliss to others.

'Jeh maaya mamta taji sadh tey bhayo udaas,
Kaho Nanak soon rey mana teh ghat brahm nivas.'

And a Brahmin or a man who has enlightenment of Brahma he will not aruire haughtiness about posession of material riches and shall have the vision that this material world is just a dream and like a screen on which one picture comes, fades out and then another one follows. The real saint will know that in these materials nothing is his own Guru ji had said this after deep thinking and vision.

'Jhoothey maan Kahan Karey jag supney
In mai Kanchh tero nahin Nanak Kahyo Bakhan.'

Man proposes and God disposes. Man always has some wish or the other and many wishes do not get satisfied and this evil wishing mind ultimately is doomed and man goes without having served any useful purpose of serving others or serving God's derveyshes.

'Nar chahat kuchh aur, auray ki aurey bhae,
Chitwat raheo thagor Nanak phaasi gal paree.'

Our wishes are always in a direction that we remain very happy and cosy all the time, but Guru Ji says, all happens is ordained by God and we have no control over happiness and sorrow.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Jatan Bohut sukh kay Kiyay dukh ko kio na koi
Kaho Nanak soon Ray mana har bhawey so hoyay'

Dukh (sadness) appears very painful and one who wants to remain happy always should take shelter under God and always remember. Him because human life given to us is a rare boon.

'Jo sukh ko chahey sada saran Ram ki leh
Kaho Nanak sun rey mana durlabh manukh deh.'

And a man who remains happy with the name of the Lord or other-wise people hover around him to get some ecstasy. But suppose a man is in pain or misery those very people get awe- inspired and not wanting to add any more pain to their own, flee away. So Guruji says, Oh! mortal being always remember the Lord who who will be your benefactor throughout as well he will give you deliverance at the end when you have to leave this world.

'Sukh mein boh sangi bhaye dukh may sang so koi,
Kaho Nanak hai bhaj mana ant sahai hoi.'

General Philosophy of Guru Tegh Bahadur Ji:- Guru Sahib was a mystic right from early childhood. It is said that when he was born, his father, Guru Hargobind ji touched his feet. When asked by his wife, Guru Hargobind Ji said that I am touching my son's feet because he is blessed to do a great sacrifice one day. He had an old head on young shoulders and usually used to remain lost in thinking about this universe and its great creator. He was very much averse to live a life of luxury. In his mind was a set idea that Mukti can be attained only by a simple living and getting respite in detachment from worldly material-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ism. Thus he entered a stage of vairagya at a very early age and used to remain in reverie and divine bliss for long periods. Meditating on God was his usual habit and after the death of his father Guru Hargobind Ji he lived in Baba Bakala for over twenty years and most of the day he used to remain in seclusion in a room and remain in trascendental meditation and sometimes he used to be in Samadhi for very long period. In this period many a times he is said to have a far fetched vision of divine light. It is not true (as some books say) that he remained altogether closed inside for 20 year as they say even in this period somtimes he used to go for hunting. He was a great patron of poor and needy people and many a times he gave away many of his costly possessions in charity. One of his main principles was that one should never put fear in others nor should one be frightened himself. And only such a one can see the heavenly light of wisdom and understanding. These lines of his he proved upon his own self when he was made a martyr by Aurangzeb. All the time to Aurangzeb he behaved in a calm and benevolent manner just telling him- Oh King you should not be tyrranical as bad deeds would fetch you hate of the people and that every Dharma should be respected. When the Jallad (Swordsman) was about to sacrifice Guru Ji with his sword, Guru Ji was calm and without showing any fears he closed his eyes and went into Samadhi and doing Gurbani paath side by side.

Another aspect of his religious philosophy was that lust for worldly things will degenerate our life and elevation of the soul through which body also gets

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

respite is through union with God and not longing for worldly possessions.

We should strive to follow Guruji's preachings and thus experience deep thrill of spiritual life which would benefit so many people around us.

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Tegh Bahadur

Prof. Rajendra Singh

In the galaxy of great warriors and saints that our country has produced in the last four hundred years the name of Guru Tegh Bahadur stands out as one of the brightest for his great saintliness and Supreme sacrifice for the Hindu society.

He was the youngest son of Guru Hargovind whose elder son Baba Gurudìtta had passed away. Guru Hargovind nominated his grandson Guru Harirai as the next Guru who was only 14 years old. He in turn passed away at the early age of 31 years nominating Guru Hari Kishan who has only 5 years of age. Guru Harkishan was in Delhi when small pox broke out, and he was blessing many every day so that they get cured. In this he also contracted the near fatal disease and when on his death bed told his concerned disciples that the next Guru would be found in Baba Bakala.

Guru Tegh Bahadur who in his early years was known as Tyag Mal was a great swords man and had fought valiantly in many battles under Guru Hargovind. That is how he got the appalation of Tegh Bahadur. Because he had shed blood he felt that he must do a lot of penance to wipe away the consequences of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

those killings. He therefore performed these penances in an underground chamber in Baba Bakala.

After the passing away of Guru Harkishan there were 22 claimants for the Gurugaddi. The credit of discovering Guru Tegh Bahadur goes to a great tradesman disciple Sri Makhan Shah Lawane. While his ship was at sea a great tempest over-took it. He prayed to God and Guru Saheb that if he escaped this tempest he shall offer 500 sovereigns to Guru Saheb. While going round Baba Bakala he was offering 5 gold coins to every one who appeared in deep meditation. All except one felt fully satisfied. But when that offereing was made to Guru Tegh Bahadur he commented that when you had promised an offering of five hundred gold coins for your safe arrival, why only five? Shri Makhan Shah immediately recognised the Guru and he was then ceremoniously offered the Guru Gaddi, by the disciples.

After becoming the ninth Guru he purchased some land from the Raja of Kahlur and established his seat at Anandpur Saheb since the two previous Gurus had only short lives. Hence the organisation of Sikhs had deteriorated. The masands who were supposed to collect the offerings of the individual Sikhs to take them to the Guruji had become corrupt and lazy. Guru Tegh Bahadur had a special session of the Sikhs at Anandpur Saheb where he cleansed the organisation of these elements after exposing them.

To learn about the exact condition of the people he went round the country visiting the various holy places. He went to Mathura, Ayodhya, Kashi ect. The mother of Raja Ram Singh of Jaipur was a great

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

devotee of the Guru and when Raja Ram Singhji was ordered by Aurangzeb to invade and subdue Assam, he requested Guruji to accompany him, because Assam was considered a place of black magic and a great religious learder was required to counter it. Guruji went to Assam with Raja Ram Singh and was able to avoid bloody war with the Hindu King and established peace on honourable terms. There is a huge rock weighing several tons in Dhubri reclining at an odd angle which is supposed to have been stopped by Guruji when thrown by the magician. After returning to Patna Saheb the future Guru Govind Rai was born. Due to the country wide travels Guruji got a correct picture of the cruelties being inflicted on Hindus by the ruler of Delhi.

It was while at Anandpur that a delegation of Kashmiri Pandits under the leadership ot Pt. Kripa Ram Dutta came to tell Guruji of the atrocities being perpetrated on them by Aurangzeb. After hearing their woes Guruji was in deep contremplation when the young Govind arrived from play. Seeing his father in deep thought he asked for the reason. Guruji told him of the sad plight of the Kashmiri Hindus and said that the sacrifice of a great soul was needed to overcome this crisis. The answer of the nine year old Govind was clear– father who can be greator soul than yourself. Guruji immediately gave the direction to the delegation to tell the emissaries of the Mughal Emperor you convert our Guru to Islam then we will all get converted and you would be saved from the botheration of converting each one of us.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Soon enough summons came for Guruji from Delhi. Knowing the future, Guruji made all arrangements and started with his now famous disciples Bhai Dayala, Bhai Mati Das and his brother Sati Das. In Delhi they were taken prisnors and the emperor sent word that either you perform some miracle to show the superiority of your religion or get converted to Islam. In his reply Guruji asserted that the Emperor was not worthy enough for the miracles and as for conversion he wrote his famous complets–

"उत्र भाग्यो धर्म हिन्दू, अति प्रिय को किम करे निकन्दू।
लोक परलोक उभय सुखदानी आन न पाइया याहि समानी।
मति मलीन मूरख मति जेई, इसको त्यागे पामर–सोई।
हिंदू धर्म रखे जग माँही तुमरे करे बिनसे यह नाहीं।।"

गुरू प्रताप सूरज

Aurangzeb was naturally infuriated and ordered the killings and to subdue Guruji dispensed most cruel mehtods of death. Bhai Dayala was boiled in oil, Bhai Satidas was wrapped up in cotton and set to fire. Bhai Matidas, whose descendents– Bhai Parmanand the famous revoutionary and Bhai Mahavir the B.J.P. leader are well known, was slowly cut into two pieces with a saw. They all faced death with equanimity with prayers on their lips. Finally Guruji was also beheaded at the place in Chandni Chowk where Gurudwara Sheesganj now stands. Their corpses lay to public gaze, but for a proper cremation another great sacrifice was, made when an old disciple made his son cut his head and replace Guruji's head to be taken to Anandpur. The body was taken by Lakhisteeh Lawana, a servant in the Kotwali to his house which he set on fire thus cremating of the body.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Such was the martyrdom of Guru Tegh Bahadur which shook the foundations of the Mughals and gave courage and confidence to all Hindus to fight and sacrifice. Guru Govind Singh has written about this incident

तिलक जंजु राखा प्रभ ताका.
कियो बड़ौ कलूमहि साका।
धर्म हेत साका जिन किया
सीस दिया पर सिरर न दिया।।

Hindus all over the world remember the martyrdom of Guru Tegh Bahadur and draw inspiration from his Supreme sacrifice to fight the dispelling gloom, intolerance and fundamentalism. In today's world where terrorism is again raising its ugly head the martyrdom of Guru Tegh Bahadur is a beacom light to show us the way.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Inter-Faith Movement and World Peace

[A. K. Merchant]

"To build a new world is no easy task, the road is stony and filled with obstacles, but the journey is infinitely rewarding."

Religious strife, throughout history, has been the cause of innumerable wars and conflicts. The challenge facing religious leaders is to contemplate, with hearts filled with the spirit of compassion and a desire for truth, the plight of humanity, and to ask themselves whether they cannot, in all humility before their Almighty Creator, submerge their theological differences in a great spirit of mutual forbearance that will enable them to work together for the advancement of human understanding and peace.

For more than a century, the scholarly study of religion has laid the foundation for a view of the world faiths which need no longer be based on prejudice or ethocentricism. Given the fact that the source of every true religion is the same, the extent religions were never intended to become *"barriers of iron which separate forever the members of the human family but are barriers of ice which melt at the first glance of the sun of love."* Indeed, *"the fundamental purpose animating the Faith of God and His Religion*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is to saeguard the interests and promote the unity of the human race. ..."

Baha 'u' llah, Founder of Baha'i Faith, called the leaders of humankind, and the peoples of the world, to realize that a new era in human history had dawned, an era which He identified with the promise of a Golden Age recorded in the Sacred Scriptures and traditions of all peoples. Baha 'u'llah considered the realization of the organic unity of the entire human race as the purpose of His Revelation. This unity is in accordance with the stage of maturity of humankind, and calls for the realization that all people are created by one Creator and that we all belong to one household. The differences of colour, race, cste, nationality, etc. are like the difference of flowers in a garden. They should be the cause of beauty and enchantment rather than conflict and separataion. The True Gardener is God and this world is like a garden. Each human being is like a flower which is planted by the Gardener. God loves every plant He has planted, and cares for each one. We must, therefore, love one another.

Baha 'u'llah says, "*Ye are the fruits of one tree and the leaves of one branch.*" Humanity is like a tree. The people of various races. religions and cultural backgrounds are all leaves of the same tree. We must all become united, because "*So powerful is the light of unity that it can illuminate the whole earth.*" Baha 'u'llah says, "*Consort with the followers of all religions in a spirit of friendliness and fellowhship.*" "*It is not his to boast who loveth his country, but it is his who loveth the world.*" His vision of humanity as one people and of the earth as a common homeland,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dismissed out of hand by the world leaders to whom it was first enunciated over a hundred years ago, has today become the focus of human hope. Equally inescapable is the collapse of moral and social order, which this same declaration foresaw with awesome clarity. For the past century humanity's endeavour to find a unifying vision of the nature of man and society has driven a succession of ideological upheavals that have convulsed our world and that appear now to have exhausted themselves. The passion invested in the struggle, despite its disheartening results, testifies to the depth of the need. For, without a common conviction about the course and direction of human history, it is inconceivable that foundations can be laid for a global society to which the mass of humankind can commit themselves.

Baha is uphold the Divine origin of the great world religions and believe Baha'u'llah to be the Promised One of them all. He restores to a scientific age belief in God, while revealing the indestrutible unity of religion and science. His message they believe to be from that one God Who gave the Ten Commandments, the Christian Gospel, the Qur'an, Who spoke through Krishna, Zoroaster, Buddha and others, and Who now, at the coming of age of the human race, brings to fulfilment all the strivings and promises of the past. "The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established."

The call of the United Nations declaring 1995 as the International Year of Tolerance has great significance for the people of India. It is an invitation to us, as people of diverse backgrounds to ponder in our

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hearts and minds the event of our recent history. Traditionally we have been known for our spirit of tolerance and assimilation. The transcultural setting of our demography has been looked upon by other countries with admiration and respect. "A world is passing away and a new one is struggling to be born. The habits, attitudes, and institutions that have accumulated over the centuries are being subjected to tests that are as necessary to human development as they are inescapable. What is required of the peoples of the world, India included, is a measure of faith and resolve to match the enormous energies with which the Creator of all things has endowed this spiritual springtime of the human race."

The recent widespread resurgence of fundamentalism, racism and nationlism are grim reminders of just how fragile and unstable is this world of ours. Humanity is at war with itself; and on every front. A world that spawns intolerance, ignorance, exploitation, fanaticism, terrorism, corruption-- this is a world poised for self-destruction. The prevailing world order is lamentably defective and is incapable of exercising the spectres of war, hunger and disease. Tolerance, recognition and acceptance of other communities and respect for human rights are the basic values implicit in a pluralisltic society and the United Nations which is the custodian of world peace and harmony has therefore done well to make Tolerance the theme of 1995.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Supreme Sacrifice
Shri Guru Tegh Bahadur Saheb

Menghraj A Balani

I Saw Supreme Light, Asked me to write.
Sacrifice not plight, To silent the might.
In-human hue and cry, Accept Islam or die.
Cruel Kings order, Crush created terror.
Pandit Kirparam, Devotee of **Sri Ram**
Called on Guru Teg Bahadur, At Sahib Anandpur.
With folded hands, Along with some heads
Expressed Muslim Terror, Kings country wide order.
Hindus were converted, Forcibly Muslim made,
Vision was Tearful, With unbearable Lull.
All were in a fix, Restless and sleepless,
Tight were their lips, Under cruel grip.
Satguru came out, To serve, save about,
Knowing Eternal will, **Of Lord Still**.
It was a test of time, How to face crime,
To find some solution, From cruel conversion.
Meantime **Sri Gobind Rai**, Came and asked why,
Are you so sad, Dear Satguru Dad.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There was one solution, Expressed with determination,
Some Saint to sacrifice, Mind melted like ice.
Gobind Rai Surprisingly Said Satguruji,
You are the Supreme One, Satguru looked at Son.
That he was only Ten, Talked like brave men.
Satguruji smilingly, Told Pandits willingly,
Of unflinching decision, To sacrifice for Nation.
Anandpur Sahib he left, On way he was kept,
In a inhuman cage, To accept Islamic Age.
Satguru's **Divine Will**, King could not kill.
Kings brutal madness, made might helpless.
Historic event of fearless, Rare and matchless,
Will be remembered timeless, Supreme Sacrifice of humbleness.
His meritorious message, From capture in Cage
No pain and pang, **Gurbani He Sang**.
Deep Divine Devotion, Declared Guru incarnation,
Always humble revengeless, **Teg Bahadur's Himalayan Greatness**
Saint from childhood, Messenger of Brotherhood,
By supreme Sacrifice, He **Shines** in World's eyes.
Today if Hindus are, Alive near and far,
Must be grateful, Generation to be thankful.
To celebrate Martyrdom Day, Real homage we must pay.
For Noblest possible cause, Crownless King He was.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गुरु तेग बहादुर

राह दिखाई गुरु नानक ने
राहत हमने सबनें पाई
गुरु नानक ने अलख जगाई
साखी में सब सीख समाई
आदिग्रंथ में अष्टपदी में
मूलमंत्र में महिमा गाई।

इसी सीख का संबल लेकर
गुरु अगद ने राह दिखाई
संगत में सब मिलजुल बैठो
कड़ी धूप में छांह दिखाई

गुरु की संगत गुरु का तीरथ
गुरु का कीर्तन सबको भाया
अमरदास गुरु के लंगर में
शहंशाह अकबर भी आया।

यादगार गुरु रामदास की
जो सदियों तक याद रहेगी
अमृतसर का पुण्य सरोवर
याद वही सरशाद रहेगी।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गुरु अर्जत कवि संतशिरोमणि
आदिग्रंथ मंदिर में लाए
जहांगीर को किन्तु, हमारे
गुरु अर्जत क्यों नहीं सुहाए?

पीरी में और फकीरी में
मीरी का मुकुट चमकता था
गुरु हरगोविंद के जीवन में
गुरुओं का तेज दमकता था।

उस परम्परा में प्रकट हुए
हरिराय और हरिकिशन हुए
हालात बिगड़ते गए और
धर्मों के रिश्ते विषम हुए।

तब बाबा तेग बकाला में
गुरुपद सिंहासन पर आए
सब गुरुओं की योग साधना
पुण्य पूर्वजों का ले आए।

बड़भाग हमारे भारत के
गुरु तेग बहादुर को पाए
इतिहास पुरुष जो सदियों को
सदियों से आगे ले जाए।

सब धर्मों के सदा सहायक
गुरु स्वयं सबद् के कोठारी
शीश दिया पर सर ऊंचा है
शीश झुकाती, दुनिया सारी।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गुरु तेग बहादुर अमर रहें
ऊंचा हो गौरव से माथा
गुरुगोविंद अमृतवाणी में
गूंजे जग में उनकी गाथा।

डॉ॰ लक्ष्मीमल्ल सिंघवी
भारतीय उच्चायुक्त, लंदन

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गुरु तेगबहादुर एक महान बलिदानी सन्त

अशोक सिंहल

अंग्रेजों ने भारत में "फूट डालो और राज करो" के अनुसार 200 वर्ष तक राज्य किया और हमारा दुःखद इतिहास यह रहा कि परस्पर प्रेम के स्थान पर हमारा समाज परस्पर विद्वेष का शिकार होता रहा है। अंग्रेजों ने हिन्दू समाज में फूट डालने के लिए भारत की प्रथम जनगणना के समय से ही मुसलमान, ईसाई के साथ–साथ हिन्दू समाज के अंग सिख, बौद्ध तथा जैन आदि को हिन्दुओं से अलग कर दिया। यह सब वर्गीकरण समाज में फूट और भेद पैदा करने हेतु किए गए। हिन्दु समाज के अभिन्न अंग जैन, बौद्ध और सिख तीनों को यह बताने को प्रयास किया गया कि वे हिन्दू नहीं हैं। यथार्थ यह है कि इस मातृभूमि के सभी सम्प्रदाय और पंथ हिन्दू है। हिन्दू स्वयं में कोई भी न तो पंथ है और न सम्प्रदाय। सिख समाज और खालसा पंथ के जनक प्रातः स्मरणीय पूज्य गुरुनानक देव जी तथा पूज्य गुरू गोबिन्द सिंह जी थे। गुरू गोबिन्द सिंह जी अपनी पुस्तक "विचित्र नाटक" में कहते हैं :–

सूरजकुल ते रघुभइया, रघवंश हो इया राम
रामचन्द्र के दोई सुत, लवी कुसू तिहनाम
एक हमारे बड़े हैं, जुगह– जुगह अवतार
इन्हीं के घर उपजे, नानक कल अवतार

(विचित्र नाटक– अध्याय 2/18-34, 3/52, 4/1-10 और 5/1-10)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पूज्य गुरुनानक देव भगवान राम के पुत्र कुश के वंशज थे और पूज्य गुरु गोबिन्द सिंह जी लव के वंशज थे। इस प्रकार सिख समाज और खालसा पंथ हिन्दू समाज का अभिन्न अंग है। यह बात सूर्य के समान सत्य होने के बाद अंग्रेंजो के भ्रम फैलाने के अनथक प्रयास चलते रहे और हिन्दू समाज को यहाँ तक बाँटा कि आज अनेक अपने को भारत में फैले बृहत हिन्दू समाज का अंग नहीं मानते।

आज़ (स्थिति यहाँ तक पहुँच गई है) इस प्रकार की भाषा का भी प्रयोग होने लगा है कि हिन्दुओं की रक्षा हेतु सिखों ने बलिदान दिए। यह तो ऐसा ही है कि कोई पुत्र अपनी माँ को माँ कहने के इन्कार कर दे और अपने पिता को कहे मैं तुम्हारी पत्नी की सेवा कर रहा हूँ और बार–बार उसे पिता की पत्नी के रूप में सम्बोधन करे।

पूज्य गुरू तेगबहादुर जी ने :–

तिलक जनेऊ राखा प्रभ ताका
कीनो बड़ो कलू महि साका
साथनि हेति इतौ जिनिकरी
सीसुदीया परू सी न उचरी

(विचित्र नाटक – 5/13)

इस प्रकार उन्होंने अपने धर्म की रक्षा करने और चोटी, जनेऊ बचाने हेतु दिल्ली में अपना बलिदान दिया। वे कट्‌टर हिन्दू थे और उस कट्‌टरता के कारण ही उन्हें बलिदान देना पड़ा। भारत हम सबकी माँ है और इस माँ की स्वतन्त्रता की रक्षा हेतु ही उन्होंने एक सच्चे पुत्र के नाते अपने प्राण अर्पित कर दिए।

खालसा पंथ के सम्बन्ध में गुरू गोविन्द सिंह जी ने स्पष्ट कर दिया है कि इस भारत में खालसा मात्र एक पंथ है जिसका धर्म हिन्दू है। हिन्दू धर्म में जिस प्रकार अनेकानेक पंथ, मत और सम्प्रदाय हैं, उसी अनुरूप खालसा भी एक पंथ है और वह हिन्दू धर्म का ही एक अंग है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उन्होंने स्पष्ट कहा था कि–

सकल जगत में खालसा पंथ गाजे
जगे धर्म हिन्दु सकल भांड भाजे

हिन्दू समाज में राम, कृष्ण, गौतम, महावीर, नानक देव आदि जिनके पुरखे है, उनकी सन्तानों की रक्षा हेतु गुरूओं तथा गुरुपुत्रों ने अपने बलिदान दिए। यह सम्बन्ध पुनः जुड़ने से ही अग्रेजों की कुटिल चाल को हम भारत में से समाप्त कर सकते हैं। आज करोड़ों हिन्दू प्रतिदिन निनाद करते हैं :–

शैवा यमीशं शिव इत्य वोचन
यं वैष्णवा विष्णुरिति स्तुवन्ति
बुद्धस्तथा र्हन्निति बौद्ध जैनाः
सत श्री अकालेति च सिख संतः
स एक एवं प्रभुरद्वितीयः

हमारे देश में अनेक पंथ हुए हैं, हजारों लाखों वर्षों से परस्पर प्रेम से रहते हुए अपने–अपने पंथ की पहचान ही नहीं बचाए हुए हैं वरन् अत्यन्त समृद्ध अध्यात्म से परिपूर्ण हिन्दू समाज को परिपुष्ट करते आ रहे हैं।

हिन्दू धर्म द्वारा हिन्दू समाज जागरण से ही अन्धकार का विनाश होकर सत्य के दर्शन हो सकेंगे। हिन्दू धर्म ही सनातन धर्म एवं मानव धर्म हैं। यह कोई पृथक सम्प्रदाय नहीं, बल्कि इस देश में उद्भूत विभिन्न पंथ, मत और सम्प्रदायों का संगठित रूप है, जिसे विश्व निर्माता ने अनादि काल से रचकर अन्त तक सृष्टि संचालन हेतु विभिन्न पंथों द्वारा नियमबद्ध किया। जिसकी खोजें बड़े–बड़े आज के वैज्ञानिकों ने भी की है। इस अनादि नियम को ही सनातन धर्म कहा जाता है। वहीं प्रकृति का अनादि धर्म सिख, जैन, बौद्ध, आर्य समाज, वैष्णव, शैव, शाक्त, लिंगायत आदि–आदि मत, पंथ तथा सम्प्रदायों का आधार है।

गुरू गोबिन्द सिंह जी का जन्म बिहार में, कार्य क्षेत्र पंजाब तथा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

बलिदान महाराष्ट्र में हुआ। क्या वे एक प्रदेश के, एक भाषाभाषी वर्ग के कहे जावेंगे। वे तो सम्पूर्ण भारत के थे और इसीलिए सम्पूर्ण भारतवर्ष की स्वतन्त्रता हेतु मुस्लिम आक्रान्ताओं से जीवन पर्यन्त संघर्ष करते रहे। हिन्दू धर्म, हिन्दू देश तथा हिन्दू समाज की रक्षा के लिए उन्होंने तथा उनके चारों पुत्रों ने अपने–अपने बलिदान दिए। इस हेतु खालसा पंथ को एक सेना के रूप में गठित किया

प्रातः स्मरणीय गुरू तेगबहादुर जी के बलिदान से सोया हुआ समस्त हिन्दू समाज झकझोर उठा था और उस समय मुगलों तथा इस्लाम से टक्कर लेने के लिए उसने अपने आप को वैसा ही सन्नद किया जैसा अंग्रेजों के विरूद्ध क्रान्तिकारियों के बलिदान ने पूरे समाज को अंग्रेजों को उखाड़ फैकने का संकल्प मंत्र दिया।

श्रीराम जन्मभूमि मन्दिर के पुनः निर्माण के लिए बढ़ते हुए कारसेवकों के बलिदान से भारत में हिन्दू समाज का महान जागरण हुआ। भारतीय स्वतन्त्रता की रक्षा हेतु उस समय वैसा ही महान जागरण पूज्य गुरू तेगबहादुर जी के बलिदान से हुआ, जो आज भी मुसलमानों से चीख–चीख कर पूछ रहा है कि हमारे गुरू को अपराध तो बताओ, जिसके कारण उनका शीश धड़ से पृथक तुमने और तुम्हारे पूर्वजों ने किया। उनके इस बलिदान ने भारत के प्रत्येक हिन्दू की धमनियों में महान साहस भरा और बलिदान करने की प्रेरणा फूँक दी।

इस बलिदान की अन्तिम परिणित भारत को मुगलों के शासन से मुक्ति में हुई और भारत की एक–एक चप्पा भूमि हिन्दुओं ने मुस्लिम आक्रन्ताओं से स्वतन्त्र करा ली। उनके इस बलिदान के महायज्ञ को प्रसाद भारत के सम्पूर्ण हिन्दू समाज को मिला। भारत हमारी माँ है, उसकी संस्कृति व धर्म की रक्षा करना, उसकी बहु–बेटियों की लाज बचाना, इस हेतु हम सबका जन्म हुआ है। राष्ट्रीय स्वयंसेवक संघ की दैनिक प्रार्थना हमें गुरू तेगबहादुर जी के जीवन आदर्श का स्मरण कराती है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मातृभूमि को नमन कर अपनी काया को इस महामंगलमयी पुण्यभूमि के लिए समर्पित करने हेतु संघ के स्वयंसेवक दैनिक प्रार्थना करते हैं :–

महामंगले पुण्यभूमि त्वदेर्थ
पतत्वेष कायो नमस्ते-नमस्ते

संघ के स्वयंसेवकों एवं समस्त हिन्दू संस्कृति की रक्षा में सन्नद देश के संगठनों के लिए पूज्य गुरू तेगबहादुर जी ज्वलन्त आदर्श है। उनके श्रीचरणों में हमारे शत–शत नमन के साथ उन्हें विनम्र श्रद्धांजलि समर्पित है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

धरम हेत साका जिनि कीआ

मर्यादा पुरूषोतम श्रीराम के कनिष्ठ पुत्र राजा लव के वंशज गुरू हरिगोविन्द की धर्मपत्नी माता नानकी जी के उदर स १६७८ विक्रमी, वैशाख कृष्ण पञ्चमी के दिन एक तेजस्वी बालक का जन्म हुआ जिसका नाम त्यागमल रक्खा गया। बड़ा होने पर श्री त्यागमल ने ऐसे कई युद्धों में भाग लिया जो उनके पिता ने तत्कालीन इस्लामी सत्ता से लंड़े थे। भट्ट वही मुलतानी सिन्धी के अनुसार उस क्रूर सत्ता से गुरू हरिगोविन्द का युद्ध ज्येष्ठ प्रथमा, १६६२ विक्रमी को फगवाड़ा के समीप पहाली नामक स्थल पर हुआ था। उस घमासान युद्ध में १५ वर्षीय श्री त्यागमल ने अपने शौर्य का पूर्ण परिचय दिया था। उसका वृतान्त सुनकर माता नानकी जी ने अपने शूरवीर पुत्र को तेगबहादुर की संज्ञा से विभूषित किया। तब से श्री त्यागमल श्री तेगबहादुर के नाम से लोक प्रसिद्ध हुए।

औरंगज़ेब की इस्लाम-भक्ति-

धर्ममूर्ति श्री तेगबहादुर के जन्म से लगभग अढ़ाई वर्ष पूर्व ही उद्धार आक्रान्ता बाबर के वंश में औरंगज़ेब के रूप में साक्षात् अधर्म मूर्तिमान हो चुका था। उसने अपने वालिद शाहजहाँ को श्रावण १७६५ विक्रमी में कैद कर लिया और मुगल गद्दी स्वयं हथिया ली। इस घटना के लगभग एक वर्ष उपरान्त अपनी ताज़पोशी के जशन (जशन–ए–निशात–अफ़रोज) के अवसर पर उसने "शरीयत के हुक्म के अनुसार कुरीतियो तथा वर्जित अमलो और चीज़ो को रोकने के लिये मान्य और सयाने मुल्ला औज़ वजीह को कोतवाल के पद पर नियुक्त किया।[१]" गुरू गोविन्दसिंह के दीवान

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भाई मनीसिंह (१७०१–१७११ विक्रमी) के साक्षात् शिष्य कवि कोइरसिंह कलाल कृत गुरू बिलास पातशाही दस (१८६१ विक्रमी) २/३–५ के अनुसार औरंगज़ेब ने सत्ता हथियाते हीः

लिख सु हजरत सूवन ताई। हिन्दू रहै जगत मै नाही।
लवपुर अटक पिसौरन देसा। कासमीर अति करी निदेसा।।
काबल पुनि कधार को, पुनि सिकार पुर जान।
मुलतान ते आदि लै, लिखे सु बैन पठान।।
हिन्दुअन तोड़ जनैऊअन, सवा मणं तग जान।
बरख चलीसन मधि ही, करो तुरक सब थान[२]।।

अर्थात् उस हजरत (औरंगजेब) ने सूबों को लिखा कि जगत् में एक भी हिन्दू नहीं रहना चाहिये। उसने पहले लवपुर (लाहौर), अटक, पेशावर, विशेषकर काश्मीर को और फिर काबुल, कन्धार, शिकारपुर (सिन्ध) तथा मुलतान से लेकर अफ़गानिस्तान तक सभी सूबों को यह लिखित आदेश दिया कि प्रतिदिन सवा मन की दर से हिन्दुओं के जनेऊ तोड़कर चालीस वर्ष के भीतर सभी स्थानों के हिन्दुओं को मुसलमान बना दो।

इस प्रकार औरंगजेब ने अपने शासनकाल के प्रारम्भ में ही अपनी इस्लाम–भक्ति का परिचय दे दिया था। कुरान की सूरः अले इम्रान की आयत ८५ के अनुसार "और जो शख्स इस्लाम के सिवा किसी और दीन का तालिब होगा, वह उससे हरगिज़ नहीं कुबूल किया जायेगा।"[३] सूरः अन्–निसा की आयत १४४ में एक मोमिन के लिये निर्देश हैं कि "ऐ अहले ईमान! मोमिनों के सिवा काफिरो को दोस्त न बनाओ। क्या तुम चाहते हो कि अपने ऊपर अल्लाह का खुला इल्जाम लो?"[४] कोई भी गैर मोमिन काफिर की श्रेणी में आता है। हिन्दू भी काफ़िर ही माने गये हैं। काफ़िरों के साथ कैसा सलूक होना चाहिये। इस विषय मे सूरः ताँबा ७३ वी आयत का निर्देश है कि "ऐ पेगम्बर काफ़िरों और मुनाफ़िको से जिहाद करो और उन पर सख्ती करो और उनका ठिकाना दोजख है और वह बुरी जगह है।"[५]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एक काफ़िर दोस्त बनने का तभी अधिकारी है जब वह इस्लाम स्वीकार कर ले अन्यथा उसका स्थान दोजख है। इस बात को भली–भाँति समझकर औरंगजेब ने सभी हिन्दूओं को बलपूर्वक मोमिन बनाने का संकल्प किया था।

श्री तेग़बहादुर का तीर्थ यात्रा पर जाना–

उधर पंजाब में श्री तेगबहादुर औरंगजेब के उक्त संकल्प से पूर्व बकाला से चलकर कीतरपुर में गुरू हरिराय कोट की ओर आ गये। और आषाढ़ कृष्णा एकादशी, १७१३ विक्रमी को यहाँ पहुँचे। यहाँ आकर उन्होंने तीर्थयात्रा पर चलने का शुभ संकल्प किया। गुरू कीआं साखीआ (१८४७ विक्रमी) की साखी १४ के अनुसार "श्री तेगबहादुर जी ३५ साला की आयु मे सम्मत सतरा सै तेरा असाहड़ सुदी एकम (१७७३ विक्रमी आषाढ़ शुक्ला प्रतिपदां) के दिवस कोट गुरू हरिराय से तीरथ यात्रा करने चले आए।"[६] भटा्ट वही पूरबी दक्खणी के अनुसार श्री तेग़बहादुर के साथ तीर्थयात्रा करने वालों में उनकी माता नानकी जी, उनकी धर्मपत्नी माता गुजरी, धर्मपत्नी के भाई कृपालचन्द, उनके अपने भाई श्री सूरजमल की धर्मपत्नी हरिजी, धर्मचन्द खोसला का पुत्र साधुराम (श्री गुरूजी के बहनोई) पद्मराय हजाबत का पुत्र दुर्गादास, मूलचन्द जहलाने का पुत्र दरिया, द्वारकादास छिब्बर का पुत्र दुर्गामल, माईदास जहलाने का पुत्र दयालदास, हीरामल छिब्बर का पुत्र मति दास, छोटे मल छिब्बर का पुत्र गवालदास, पेरा छिब्बर का पुत्र चउपत राय, बिल्ले उप्पल का पुत्र संगतिया और अडूराम दत्त का पुत्र पण्डित कृपाराम दत्त उल्लेखनीय हैं।

श्रीराम–जन्मभूमि की ओर-

भट्ट वही बनभोरी, परगना जीद के अनुसार ये सभी श्रद्धालु तीर्थयात्री हरिद्वार गढ़मुक्तेश्वर, मथुरा, आगरा इत्यादि स्थानों से होते हुए पटना के ओर बढ़ रहे थे। अभी वे मार्ग में ही थे कि उन्हें औरंगजेब के शासनारूढ़ होने तथा उसकी दृढ़ इस्लाम भक्ति का समाचार मिला। १७१७ विक्रमी के अन्तिम दिनों में वे पवित्र तार्थस्थलों का दर्शलाभ करते हुए अयोध

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

या पहुँचे। पण्डित तारासिंह नरोत्तम कृत श्री गुरू तीरथ सग्राहि (१६४१ विक्रमी) के अनुसार श्री तेगबहादुर अयोध्या में सरयू नदी के किनारे राजा दशरथ के समाधिस्थल के समीप कई दिन तक ठहरे थे।[७] वहाँ पर रहते हुए उन्होंने अपने वशकर पूर्वज श्रीराम के जन्मस्थान के दर्शन किये। श्रीराम–जन्मभूमि के नाम से विख्यात यह स्थान इस समय से लगभग १३२ वर्ष पूर्व मुस्लिम आक्रान्ता बाबर ने अपनी इस्लाम–भक्ति का परिचय देते हुए भूमिसात् कर दिया था। **बाबरनामा** के अनुसार बाबर ने कुरान के समक्ष अहद लिया था। कि "यदि अल्लाह ने चाहा तो मूर्तिपूजकों की मूर्तियों को टुकड़े–टुकड़े कर दिया जायेगा।"[८] श्रीराम–जन्मभूमि मन्दिर को भूमिसात् करके उसने अपना अहद पूरा कर लिया था। उसके कुकृत्य को श्री तेगबहादुर अब देख रहे थे।

श्री गाविन्द जी का जन्म-

आक्रान्ता बाबर की इस्लाम भक्ति का परिचय पाकर वे प्रयागराज की ओर बढ़ गये। त्रिवेणी में वे अनेक दिनों तक रहे। गुरू गोविन्दसिंह कृत बचित्र नाटक ७/१–२ के अनुसार इन्हीं दिनों गुरू गोविन्द सिंह अपनी माता के गर्भ में आ प्रकाशित हुए। भट्ट वही पूरबो दक्खनी के अनुसार श्री तेग़बहादुर और अनकी गर्भवती धर्मपत्नी अपने सह यात्रियों के साथ यात्रा करते हुए १७१८ विक्रमी, आषाढ़ शुक्ला पञ्चमी के दिन वाराणसी जा पहुँचे। काशी में कुछ दिन ठहर कर सब तीर्थयात्री ससराम, गया, बोधगया इत्यादि से होते हुए अन्ततः पटना पहुँचे गये। भट्ट सरूपसिंह कोशिश अपनी कृति गुरू कीआं साखीयां (१८४७ विक्रमी) की साखी १३ में लिखते हैं: एथे पटना नगरी में समत सतरा सै अठारा पोह सुदी सप्तमी (१७१८ विक्रमी, पौष शुक्ला सप्तमी) के दिहु श्री गोविन्द दास जी ने जनम लीआ।"

सातवें गुरू जी का देहान्त-

उधर पंजाब में सातवें गुरू श्री हरिराय १७१८ विक्रम़ी, कार्तिक कृष्णा अष्टमी को शनिवार के दिन श्री हरिकृष्ण को गुरू गद्दी सौंपकर कार्तिक

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कृष्णा नवमी को रविवार के दिन परलोक सिधार गये। उस समय श्री तेगबहादुर पटना नगरी में आ चुके थे। वहाँ पर उन्हें सातवे गुरू के देहान्त को दुःखद समाचार मिला। तब उन्होंने शोकाकुल परिवार को सान्वना देने के लिये पंजाब चलने की तैयारी की। भट्ट वही पूरबी दक्खणी, खाता बड़तीआ के अनुसार पटना से चलकर श्री तेगबहादुर १७१६ विक्रमी माघ शुक्ला पञ्चमी के दिन प्रयागराज पहुँचे। इस समय उनके साथ माता नानकी जी, माता हरि जी और दीवान दुर्गामल छिब्बर थे। माता गुजरी, नवजात बालक श्री गोविन्ददास, कृपालचन्द (बालक के मामा) और काश्मीरी पण्डित कृपाराम दत्त इत्यादि सज्जन पटना में ही रह गये थे।

श्री तेगबहादुर दिल्ली में आये-

दिल्ली के रायसीना नगर मे स्थित मीरजा राजा जयसिंह के प्रासाद में श्री तेगबहादुर का मिलाप १७२० विक्रमी चैत्र शुक्ला पञ्चमी के दिन बालगुरू श्री हरिकृष्ण से हुआ। यहाँ उन्होंने सातवें गुरू के देहान्त पर अपना शोक व्यक्त किया। दो दिन वहाँ ठहरने के उपरान्त वे पंजाब की ओर चल दिये। १७२१ विक्रमी में पंजाब में बकाला नगरी पहुँचकर उन्होंने अपने सम्बन्धियों से गुरू हरिराय के दिवगत होने पर शोक व्यक्त किया।

श्री तेगबहादुर का पंजाब आना-

उधर दिल्ली में बालगुरू श्री हरिकृष्ण पीतला रोग मे ग्रस्त हो गये। रोगग्रस्तावस्था में उन्होंने १७२१ विक्रमी, चैत्र शुक्ला चतुर्दशी के दिन दीवान दुर्गामल छिब्बर को, जिन्हें श्री तेगबहादुर ने दिल्ली में छोड़ दिया था, आदेश दियाः "गुरियाई की सामग्री ले आओ।" भट्ट सरूपसिंह कोशिश कृत गुरू कीआं साखीआं की साखी १८, पृष्ठ ५८ में आगे लिखा है: "हुकमि पाए दीवान जी (सामग्री) लें आए। सतिगुरा इसे हाथ छुहाएः तीन दफा दाईं भुजा हिलाइ; धीमी आवासे कहा– इसे (इस सामग्री को) बकाला नगरी में ले जाणा। पाँच पैसे (तथा) नरीएर (नारियल) बाबा तेग़बहादुर आगे राख हमारी तरफ से मसतक टेंक देणा।" इसी दिन रात्रि वेला में गुरू हरिकृष्ण का देहान्त हो गया। दूसरे दिन यमुना के किनारे भोगलपुरी में उनका विधिपूर्वक दाह–संस्कार कर दिया गया।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

श्री तेगबहादुर को गुरूपद प्राप्त-

आठवें गुरू श्री हरिकृष्ण के देहान्त के लगभग ५ मास उपरान्त १७२१ विक्रमी, भाद्रपद अमावस्या को शुक्रवार के दिन श्री तेगबहादुर के बड़े भाई बाबा गुरदित्ता की धर्मपत्नी माता बस्सी जी ने श्री तेग़बहादुर के आगे पाँच पैसे और नारियल रखकर माथा टेक दिया। इस प्रकार श्री तेगबहादुर नौवें गुरू के रूप में प्रतिष्ठित हुए।

नवम गुरू ने श्री हरि-मन्दिर के दर्शन किये-

गुरू रूप में प्रतिष्ठित होकर श्री तेगबहादुर हरिमन्दिर के दर्शन करने १७२१ विक्रमी, मार्गशीर्ष पूर्णिमा को अमृतसर पहुँचे। भट्ट वही मुलतानी सिन्धी के अनुसार वहाँ पर "गुरू जी ने श्री दरबार हरिमन्दर जी दरशन पाइ दरशनी डिउडी के आगे ऊँचे चबूतरे से आसण लाइआ। सतिगुरां आना सुण गुरू हरिजी, बेटा गुरू मनोहरदास का, पोता गुरू पृथीचन्द का, बेटे केवल नैन को गैल लै दरशन पाने आइआ। परसपर चरन बंदना हूई। गुरू जी एक दिहुं गुरू चक्क (रामदासपुर–अमृतसर) में निवास करि गाम बल्ले वेलके आए।" वहाँ से धुकेवाली, तरनतारन, खडूर, गोइन्दवाल, मोगा, डरोली, साबो की मण्डी और धमधाण से होते हुए १७२२ विक्रमी के ज्येष्ठ मास में पुनः कीरतपुर लौट आए।

कीरतपुर में उन्हें ज्ञात हुआ कि कहिलूर के राजा दीपचन्द का देहान्त हो गया है। गुरू तेगबहादुर अपने श्रद्धालु का शोक व्यक्त करने के लिये अपने साथियों सहित बिलासपुर चल दिये। वहाँ पर ज्येष्ठ अमावस्या को पगड़ी की रीति पूर्ण हुई।

गुरू तेगबहादुर द्वारा चक्क नानकी की स्थापना-

इस अवसर पर दिवगत राजा दीपचन्द की विधवा धर्मपत्नी रानी चम्पा ने एक नया ग्राम बसाने के लिये लोदीपुर, मीआपुर और सुहोटे ग्रामों की भूमि श्री गुरूजी से भेंट की। गुरू जी ने उस भूमि पर ग्राम बसाने का आदेश दे दिया। तब बाबा बुड्ढा के वंशज भाई गुरदित्ता रन्ध

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ाावा ने १७२२ विक्रमी, आषाढ़ २१ के दिन गुरूजी के आदेश से एक नवीन ग्राम की नींव रक्खी। वह ग्राम चक्क नानकी के नाम से लोक विख्यात हुआ।

गुरू तेगबहादुर की पहली गिरफ्तारी-

चक्क नानकी ग्राम की नीव रखवाने के उपरान्त गुरू तेगबहादुर सनातन धर्म का प्रचार करने निकल पड़े। जन जागरण के इस पुनीत कार्य में भाई मतिदास छिब्बर, भाई सतीदास छिब्बर, छोटेमाल छिब्बर के पुत्र भाई गवालदास, भोजवंशी माईदास पवार के पुत्र भाई जेठा, कीरत बढ़ती के पुत्र गुरदास, विनय के पुत्र संगत और भाई दयालदास (भाई जेठा के कनिष्ठ और भाई मनीसिंह के ज्येष्ठ भाई) इत्यादि सज्जन उनके साथ थे।

इस्लाम निष्ठ औरंगजेब की दृष्टि में गुरू जी द्वारा किया जा रहा जन जागरण का यह पुनित कार्य कुफ्र की श्रेणी में आता था जिसे कोई भी मोमिन सहन नहीं कर सकता था। अतः उन्हें बदी बनाने का शाही हुक्म जारी कर दिया। भट्ट वही जादववशियों की (खाता बढतियों का) के अनुसार श्री गुरूजी अपने साथियों सहित अनेक ग्रामों से होते हुए अभी धमधाण (बागर, जीद) में पहुँचे ही थे कि दिल्ली से आए शाही आदेश से उन सबको बन्दी बनाकर आलम खाँ रुहेला ने १७२२ विक्रमी, कार्तिक शुक्ल एकादशी के दिन दिल्ली पहुँचा दिया। यह गुरू जी को पहली गिरफ्तारी थी।

भट्ट सरूपसिंह कोशिश कृत गुरू कीआं साखीआ की साखी २५ के अनुसार "गुरू जी का बन्दीवान होना सुन के दिवान दरघा मल (दुर्गामल छिब्बर) ते चउपतराइ आदि सिक्ख दिहली में रसीना नगरी आए। राणी पुषपा देवी (मीरज़ा राजा जयसिंह कछवाहा की धर्मपत्नी) ने इनके आए का बड़ा सतिकार कीआ, रहने के लीए इकान्त थाइ दई। दीवान दरघा मल्ल ने राणी से पूछा कि गुरू जी का किआ हाल है। आगे से राणी ने इन्हें धीरज दई, कहा गुरू जी जलदील बंदीखाने से बाहर आ जाइंगे।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

औरंगजेब की इस्लामी नीति-

किन्तु उधर औरंगजेब गुरू जी को दीन मुहम्मदी में लाने का दृढ़ संकल्प कर चुका था। कवि सन्तोख सिंह कृत श्री गुरू प्रताप सूरज (१६०० विक्रमी) १२/४८/७, ८, १३–१६ के अनुसार उसने उन्हें स्पष्ट शब्दों में कहाः

अस नौरंग बोलयो मम काज। है जो करहू सुनहु तुम आज।।
सभि जग मुसलमान करि देना। एक मई सभि को पिखि लेना।
हिन्दू रहै न भू महि कोऊ। इह निष्चा हमरे दिढ होऊ।।
निज दुहिता तक अरपौ तांही। आइ जु हिन्दु शरा के माही।।
सुता दरेब आदिक सभि दै कै।
ज्यों क्यों करि इह जीव रिझै कै।
लयाइ दीन महि शरा मझार। इह जानहूं बड परउपकार।
हमरे मति मही महा सबाब। सिफती करहि खुदाई अदाव।।
असली काज अहै इह मेरो। करहि जु फेर ने मानहि हेरो।
तिसके साथ शत्रुता नीत। करि हाँ मैं सभि रीति अनीत।।
जो शुभ होइ मानि है कह्यो। दीन बिखै आवहि चित चह्यो।
सो हम भ्राता केर समान। सरब रीति लै सुखन महान।।

अर्थात् औरंगजेब श्री गुरू जी से ऐसे बोला कि मेरा जो उद्देश्य है, उसे तुम आज सुनो। मैंने सारा जगत् मुसलमान बना देना है। एक इस्लाम में ही सबको देख लेना है। इस धरती पर हिन्दू कोई न रहे, ऐसा करने का मेरा दृढ़ निश्चय है। जो हिन्दू इस्लामी शरा में आ जायेगा, उसको मैं अपनी दुहिता तक अर्पित कर सकता हूँ। सुता, द्रव्य इत्यादि सब कुछ देकर जैसे कैसे भी इस हिन्दू नामक जीव को रिझाकर दीन मुहम्मदी और उसकी शरा में ले आने के काम को मैं बड़ा परोपकारी मानता हूँ। हमारे मत में यह बड़े सबाब का काम है। इस प्रकार हम बड़े अदब से अल्लाह की सिफ्त किया करते हैं। यही मेरा वास्तविक कार्य है। जो हमारी इस बात को नहीं मानता उसके साथ हमारी नित्य ही शत्रुता है। और ऐसे शत्रु के साथ मैं सभी प्रकार का अनीतिपूर्ण व्यवहार किया करता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

हूँ। जो हमारी बात मानकर सच्चे हृदय से कह देता है कि वह दीन मुहम्मदी में आना चाहता है, वह हमारे सगे भाई के समान है और सब प्रकार से महान् सुखों का अधिकारी है। इसके उत्तर में गुरू तेगबहादुर ने कहाः

जे प्रभु चहै त हिन्दु न जनमै।
तुरक जनम ही हवै निस दिन मैं।।

श्री गुरु प्रताप सूरज १२/४८/१८

अर्थात् यदि प्रभु ने चाहा होता (कि जगत् में केवल मोमिन ही रहें, दूसरा कोई नहीं) तो हिन्दू जन्म ही न लेते और मुसलमान ही रात–दिन जन्म लेते रहतें।

गुरू तेगबहादुर की स्वधर्म-निष्ठा-

तब श्री गुरूजी को इस्लामी शरीयत, करामात दिखाकर अपने पीर होने का सबूत देने अथवा इन तीन विकल्पों में से किसी एक का चयन कर लेने का आग्रह किया गया। किन्तु गुरू तेगबहादुर की निष्ठा सनातन हिन्दू धर्म के प्रति निर्भ्रान्त और निश्चल थीः

तिन ते सुनि श्री तेग़बहादुर। धरम निवाहनि बिखै बहादुर।
उत्तर भन्यो, 'धरम हम हिंदू। अति प्रिय को किम करहिं निकन्दू।।
लोक प्रलोक बिखै सुखदानी। आन न पईयति जाँहि समानी।
मति मलीन मूरख मति जोई। इस को त्यागहि पामर होइ।।
दीन दुनी महिं दुख का पावै। जम सजाइ दे नहिं त्रिपतावै।
सुमतिवंत हम कहु क्यों त्यागहिं। धरम राखिवे नित अनुरागहिं।।
त्रितीए प्रान हाव की बात। सो हम सहै, अपने गात।
हिन्दू धरम रखहिं जग मांही। तुमरे करे बिनस है नांही।।

श्री गुरु प्रताप सूरज १२/६४/३४–३६ए ४२

अर्थात् औरंगजेब की बातें सुनकर स्वधर्म निभाने में वीर श्री तेगबहादूर ने उत्तर दियाः हम हिन्दू धर्मी हैं। अपने अतिप्रिय हिन्दू धर्म का हम कैसे

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निषेध कर दें? यह हमारा हिन्दू धर्म लोक और परलोक दोनो में सुख देने वाला है। कोई दूसरा दीन इसकी समानता को प्राप्त नहीं कर सकता। जो मलीन–मति और मूर्खमति व्यक्ति इसको त्यागने की सोचता है, वह निश्चय ही पामर है। ऐसा व्यक्ति इस लोक में अत्यन्त दुःख पाता है और यमराज भी उसको दण्ड देते–देते तृप्त नहीं होता। हम सो सुमतिवन्त है। कहा! हम क्यों हिन्दू धर्म का परित्याग करें? हमारा तो स्वधर्म की रक्षा में नित्य ही अनुराग है। प्राण देने की जो तुमने तीसरी बात कही, वह हमें स्वीकार है। यह मानकर हम इस जगत में हिन्दू धर्म की रक्षा कर लेगे। तुम्हारे करने–कराने से हम नष्ट होने वाले नहीं।

स्वधर्म निष्ठ गुरू जी को दो टूका उत्तर सुनकर औरंगज़ेब का रोष अत्यधिक बढ़ गया। भट्ट सरूपसिंह कोशिश बताते हैं कि "बादशाह ने गुरू जी को कतल करने का हुक्म दिआ। कंवर रामसिंघ कछहारा ने ऐसा करने से रोका। बादशाह ने कंवर रामसिंघ की तरफ देखा (और फिर) इन्हें इसकी मिसाल में सतिगुरा को मतीदास आदि साथियों समेत नजरबन्द कर दीआ"।

गुरु कीआं साखीआं, साखी २५

श्री गुरू जी बन्धनमुक्त हुए-

मीरज़ा राजा जयसिंह कछवाहा की धर्मपत्नी रानी पुष्पा देवी और उनका पुत्र कुंवर रामसिंह गुरुघर के श्रद्धालु थे। उनके प्रयत्न जारी रहे कि किसी प्रकार गुरू जी नजरबन्दी से छूट जाये। कुंवर ने बादशाह को समझाया कि गुरूजी तो फकीर लोग हैं, ऐसे लोगों से सल्तनत को कोई खतरा नहीं, वे तो पूर्व की ओर तीर्थयात्रा पर जाना चाहते हैं। इस प्रकार कुंवर रामसिंह के विश्वास दिलाने पर गुरु जी को साथियों सहित १७२२ विक्रमी, पौष कृष्णा पञ्चमी के दिन नजरबन्दी से मुक्त कर दिया गया।

श्री राम जन्म भूमि के दर्शन-

गुरू तेग़बहादुर बन्धनमुक्त होकर रानी पुष्पादेवी के यहाँ तीन दि

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तक ठहरे। रानी का आतिथ्य ग्रहण करके वे पूर्व निश्चित कार्यक्रम के अनुसार मथुरा, आगरा, इटावा, कानपुर, लखनऊ इत्यादि स्थलों की तीर्थयात्रा करते हुए अयोध्या पहुँचे। गुरु के रूप में यह उनकी पहली यात्रा थी। इससे पूर्व भी वे एक बार अयोध्या में आ चुके थे। दूसरी यात्रा को पहली समझते हुए परवर्ती इतिहासकारों ने गुरू गोविन्दसिंह का जन्म १७१८ के स्थान पर १७२३ विक्रमी में मानने की भूल की है। भट्ट वहियां, गुरू कीआं साखीआ (१८४७ विक्रामी), रहितनामा भाई चौपासिंह छिब्बर, बसावलीनामा दसा पातशाहीआं का (१८२६ विक्रमी) इत्यादि समकालीन कृतियों में उनका जन्म १७१८ विक्रमी का ही बताया गया है। वस्तुतः श्री तेगबहादुर जी ने दो बार अयोध्या आकर श्रीराम— जन्मभूमि के दर्शन किये थे। दूसरी बार भी वे सरयू नदी के किनारे राजा दशरथ के समाधि ा—स्थल के समीप ठहरे थे। जहाँ वे ठहरे थे, वहाँ आज एक गुरूद्वारा बना हुआ है। इसमें उनकी चरण—पादुकाएँ आज भी रक्खी देखी जा सकती हैं।

पं० कृपाराम की शिक्षक के रूप में नियुक्ति-

अनेक दिन अयोध्या में निवास करने के उपरान्त गुरु जी ने "प्रागराज तीरथ का जाइ दरशन पाइया। यहाँ से चल बनारस, ससराम, गया जी आदि तीरथा से होते हुए पटना नगरी में जाइ बिराजे" (*गुरु कीआ साखीआ, साखी ३५, पृष्ठ ६८*)। यहाँ पर गुरु जी अपने परिवार से मिले। उस समय श्री गोविन्ददास पाँचवे वर्ष में प्रवेश कर चुके थे। उनकी शिक्षा के लियो गुरु जी ने काश्मीरी पण्डित द्विजश्रेष्ठ कृपाराम दत्त को, जो श्री तेगबहादुर की पहली तीर्थयांत्रा के साथी थे, शिक्षक के रूप में नियुक्त कर दिया। प्रारम्भ से ही गुरुधर से जुड़े इन तेजस्वी और विद्वान् पण्डित की उत्तम शिक्षा ही आगे चलकर गुरु गोविन्दसिंह द्वारा पन्थ के गठन की प्रमुख प्रेरणा बनी।

औरंगजेब द्वारा मन्दिरों का विध्वन्स-

श्री गुरू जी पटना के समीपवर्ती क्षेत्रों में धर्म—प्रचार का कार्य करने

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

चले गये। इस प्रकार १७२५ विक्रमी तक का काल बीत गया। उधर औरंगजेब की इस्लाम–भक्ति प्रचण्ड होती जा रही थी। चालीस वर्ष के भीतर–भीतर पूरे भारतवर्ष को मुसलमान बनाने की प्रबल इच्छा वाले इस बादशाह के शासनकाल के १० वर्ष बीत चुके थे। किन्तु इस्लामीकरण का काम उसे धीमी गति से होता दीख रहा था। १७२६ विक्रमी, ज्येष्ठ मास चल रहा था। इस समय औरंगजेब ने इस्लामीकरण के काम को तीव्र गति देने के लिये कठोर आदेश जारी कर दिये। इन आदेशों में हिन्दू मन्दिरों और विद्यापीठों को विशेष रूप से भूमिसात् कर देना भी सम्मिलित था। खाफी खान कृत मुन्तखाबुल लुबाब (एशियाटिक सोसायटी ऑफ बगाल, कलकत्ता १६२५ ईसवी) के पृष्ठ ६४१–६४२ पर औरंगजेब द्वारा उक्त कठोर आदेशों के दिय जाने का स्पष्ट समाचार मिलता है।

ज्ञानी ज्ञानसिंह अपनी सुप्रसिद्ध कृति श्री गुरु पन्थ प्रकाश (१६४६ विक्रमी) पूर्वार्द्ध ३६/२३–२७ में औरंगजेब के कुकृत्यों का निम्न शब्दों में उल्लेख करते हैं:

हिन्दुन के देवल गिरवाए। तहां मसीतै दई बनाए।।
उतै असाम इतै कशमीरै। सिन्ध काठीआबाढ़ तगीरै।
सेत बन्धु रामेश्वर तांई। जगननाथ लौ देस महाइं।।
हाकम तुरक बनाए सारे। दीने सबि को हुकम करारे।
ज्यों त्यों हिन्दुहिं तुरक बनावो। तबि तुम मरतब आले पावं
सो दबाउ किछ लालच दै कै। लाखनि को नित तुरक बनै कै।
जिनै न माव्यो अति हठ कै कै। मारे सो कुमौत दुख दै कै।।
सबि देसनि तै तग्ग जु आवै। राज़े जुमें के शाहि तुलावै।
जौ न सवा मन होवैं पूरे। तबै हाकमनि को बहु घूरे।।

अर्थात औरंगजेब ने हिन्दुओं के देवालय गिरा दिये और उनके स्थान पर मस्जिदें बनवा दीं। आसाम से लेकर काश्मीर, सिन्ध, काठियावाड़, सेतुबन्ध रामेश्वर और जगन्नाथपुरी तक उसने ऐसा ही किया। उसने सभी हाकिम पक्के मुसलमान रक्खे। सबको कठोर आदेश दिये कि जैसे–कैसे

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भी हो सके, हिन्दुओं को मुसलमान बना दो। तभी तुम लोग ऊँची पदवियों को प्राप्त कर सकोगे। अतएव हिन्दुओं को कुछ लालच देकर दबाओ और लाखों को इस प्रकार नित्य ही मुलमान बनाते चले जाओ। जिन स्वधर्मनिष्ठ हिन्दुओं ने अपने हठ के कारण मुसलमान होना स्वीकार नहीं किया, वे सभी यातना देकर कुमौत मार डाले गये। सभी प्रान्तों से जो यज्ञोपवीत उतरावाये जाते थे, उनको जुम्मे के दिन औरंगजेब तुलवाता था। यदि उनका भार पूरा सवा मन नहीं होता था तो औरंगजेब हाकिमों को बहुत डाट—डपट करता था।

नवम गुरु की दूसरी गिरफ़्तारी-

गुरु तेग़बहादुर उन दिनों आसाम में धर्मप्रचार कर रहे थे जब उन्हें औरंगजेब के उक्त कुकृत्यों का समाचार मिला। इस समय उन्होंने सपरिवार पंजाब लौट जाना उचित समझा। पटना के समीप पहुँच कर उन्होंने दीवान भाई मतिदास छिब्बर को भेजकर अपना परिवार बुला लिया। परिवार आने पर उन्होंने श्री गोविन्ददास के मामा कृपालचन्द सभुक्खी से कहा कि "तुसां साहिबज़ादा गोविन्ददास को, गैल सबको, साथ लै के सीधे लखनौर (मामा कृपालचन्द के घर, परगना अम्बाला) में जाना है। असां दिल्ली में रसीना नगर राणी पुष्पादेवी पास जाना है, वहां कुछ दिवस ठहिरेंगे। असां दिल्ली सै तुसा पीछे लखनौर आ रहे हा" (गुरू कीआं साखीआ, पृष्ठ ६६)। इतना कहकर उन्होंने अपने परिवार को पंजाब भेज दिया और स्वयं दिल्ली चल दिये। १७२६ विक्रमी के पौष—माघ में वे पटना से दिल्ली की ओर चले थे। इस काल से लगभग अढ़ाई वर्ष पूर्व १७२४ विक्रमी, श्रावण १० को मीरजा राजा जयसिंह का बुरहानपुर में देहान्त हो चुका था। उसका शोक व्यक्त करने वे दिल्ली की ओर बढ़ रहे थे। १७२७ विक्रमी, आषाढ़ २२ को वे दिल्ली पहुँचे परन्तु वहाँ पहुँचते ही बन्दी बना लिये गये। दीवान दुर्गामल्ल छिब्बर तथा अन्य प्रतिष्ठित व्यक्ति उनके साथ थे। यह गुरू जी की दूसरी गिरफ्तारी थी।

उधर औरंगजेब मन्दिरों को भूमिसात् करके उनके स्थान पर मस्जिदें

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

बनवाने में इतना अधिक व्यस्त था कि गुरू जी की ओर आवश्यक ध्यान न दे सका। भट्ट वही तलउंडा, परगना जीद तथा भट्ट वही पूरबी दक्खनी के अनुसार दिल्ली से हुई **नजरबन्दी से** किसी प्रकार छुटकर श्री नवम गुरू १७२७ विक्रमी, भाद्रपद शुक्ल अष्टमी के दिन दिल्ली स्थित भाई कल्याण–धर्मशाला में आकर ठहरे। वहाँ पर दिवगंत राजा जयसिंह की विधवा रानी पुष्पादेवी अपनी पुत्रवधु (राजा रामसिंह कछवाहा की धर्मपत्नी) के साथ आई और गुरू जी को अपने निवास स्थान (बंगला राजा जयसिंह जहाँ आजकल बंगला साहिब गुरूद्वारा बना हुआ है) पर ले गई। वहाँ पर गुरू जी ने मीरजा राजा जयसिंह के देहान्त पर अपना शोक व्यक्त किया। रानी पुष्पादेवी के आतिथ्य में तीन दिन रहकर गुरूजी "दिल्ली से चलके सने–सने रोहतक, कुरखेतर, पहेवा आदि थावा थीं होते हुए लखनौर नगरी अपने ससुराल–घर में आइ विराजे"।

गुरु कीआं सांखीआ, साखी २६, पृष्ठ ६८

पण्डित कृपाराम का स्वदेश लौटना-

इस समय तक श्री गोविन्ददास अयोध्या में श्रीराम–जन्मभूमि स्थल के दर्शन करते हुए लखनौर पहुँच चुके थे। काश्मीरी पण्डित कृपाराम दत्त न अपने शिष्य श्री गोविन्ददास को सुयोग्य, दृढ़ निश्चयी और राष्ट्रवादी युवक के रूप में गुरु जी को सौंपकर उनसे विदा ली। जिस समय पण्डित कृपाराम दत्त का लखनौर से अपने घर काश्मीर लौटना हुआ था, उस समय वहाँ का नवाब सैफ खां था। वह औरंगजेब की इस्लामीकरण करने की नीति के अनुरूप खरा उतरता नहीं दीख रहा था। इसलिये उसे हटाकर उसके स्थान पर नवाब इफ्तखार खौ को १७२८ विक्रमी के उत्तरार्द्ध में काश्मीर का सूबेदार नियुक्त कर दिया गया। (मुआसिर–ए–आलमगीर, पृष्ठ ६५)। उसकी नियुक्ति इसलिये की गयी थी ताकि वह काश्मीर की हिन्दू जनता को बलपूर्वक मुसलमान बनाने का काम निष्ठा और तीव्रगति के साथ करे।

औरंगज़ेब द्वारा ब्राह्मणों पर अत्याचार-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

औरंगजेब द्वारा हिन्दुओं को टटोल–टटोल कर मुसलमान बनाया जा रहा था। किन्तु ब्राह्मणों की स्वधर्मनिष्ठा शिक्षा के दृढ़ संस्कार उन्हें पुनः पुनः हिन्दूधर्म की ओर खींच लाते थे। इससे इस्लामीकरण का काम खटाई में पड़ता दीखता था। यह औरंगजेब के लिये असहनीय था। भाई मनीसिंह अपनी कृति सिक्खा दी भगतमाला (१७७० विक्रमी) की साखी १६१ में औरंगजेब की मनः स्थिति के विषय में बताते हैं कि एक दिन उसने विचार किया कि "एहु ब्राह्मण जो हैन, हिन्दुओं नू एहो विद्या दे दे हैन। तां उसने कहिआ– जो ब्राह्मणा नू दीन (मुहम्मदी) विच लिआवा, ता सब हिन्दू धरम तो हीण होइ के आपे मेरे मजब विच आवनगे।" यह विचार कर उसने ब्राह्मणों को दीन मुहम्मदी में लाने के लिये अनेक कारगर उपाय किये। परिणामतः ब्राह्मणों पर इस्लामी मुसीबतों के पहाड़ टूट पड़े।

भारतवर्ष के मन्दिर न केवल पूजास्थाल थे वरन् विद्या के प्रतिष्ठित केन्द्र भी थे। ये सभी विद्वान् ब्राह्मणों के अधीन कार्यरत थे। अतः मन्दिर और शिक्षा संस्थान औरंगजेब का विशेष रूप से निशाना बने। एक फारसी रचना हकीकत–ए–बिना–उरूज –ए–फिरका–ए–सिक्खा (१८४२ विक्रमी) के अनुसार औरंगजेब ने अपने "राज्य के अधीन सारे क्षेत्रों के सूबेदारों और फौजी अफ़सरों को इस आशय के हुक्म जारी किये थे कि शहर के मामलों को सख्ती से लागू किया जाये। बागी और विरोधी लोगों के मन्दिरों को गिरा दिया जाय और बुतों को तोड़ दिया जाये। यदि हाकिम शरह के रक्षकों के अनुसार नहीं चलते थे तो वे बरतरफ़ कर दिये जाते थे"।

श्री गुरु तेग़बहादुर फ़ारसी स्रोत, पृष्ठ ६३

औरंगजेब द्वारा गुरुद्वारों का विध्वन्स-

औरंगज़ेब की मन्दिर– तोड़ नीति का दुष्प्रभाव पंजाब पर भी पड़ा था। खाफ़ी खां के अनुसार सिक्खों के मुखिया को भी धर्मशलाओं और गुरुद्वारों से बाहर निकालकर उन्हें गिराया जाने लगा था (मुन्तख़ाब–उल–लुबाब, खण्ड २, पृष्ठ ६५६–६५२)। प्रोफेसर प्यारासिंह

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पदम के अनुसार बूड़ीए सिक्ख धर्मशाला गिरा दी गयी और सिक्ख मसन्द स्थान–स्थान से निकाले गये (गुरु तेग़बहादुर सिमरीऐ, पृष्ठ ३६)। इस प्रकार १७३२ विक्रमी का वर्ष आ पहुँचा था।

गुरु तेग़बहादुर के पास ब्राह्मणों का आना-

अपने भक्तों पर हो रहे उक्त प्रकार के अत्याचारों से पार पाने के लिये गुरु तेगबहादुर किसीी प्रतिकार पर विचार कर रहे थे कि १७३२ विक्रमी, ज्येष्ठ शुक्ला एकादशी के दिन, जबकि चक्क नानकी में एक विशाल जन–समुदाय एकत्रित था, पण्डित अडूराम दत्त, मटन निवासी (काश्मीर) का पुत्र "कृपाराम खोड़स (१६) ब्राह्मणों को साथ लै के कश्मीर देस से गुरु जी के दरबार आइ फरिआदी हूआ"।

गुरु कीआं साखीआ, साखी २८, पृष्ठ ७२

पण्डित कृपाराम की अध्यक्षता में आए १६ सदस्यीय शिष्ट–मण्डल ने श्री गुरु जी से कहाः

बाहि असिडी पकरीए, गुरु हरिगोबिन्द के चन्द।
हमरो बल अब रहुयो नहीं काई। हे गुर तेग़बहादुर राई।
गज के बन्धन काटन हारे। तुम गुर नानक हैं अवतारे।
जिम दरोपती राखी लाज। दियो सवार सुदामै काज।
तुम कलजुग के क्रिशन मुरारी।।
नाम रहे सदीव तउ, पूरो जन की आस।।

भट्ट सेवासिंह कोशिश कृत शहीद बिलास, छन्द ३५–३६

अर्थात् हे गुरु हरिगोविन्द के पुत्र राजा तेगबहादुर! हमारी भुजा ६ ाामो, हमारा बल अब रहा नहीं। तुम गज का उद्धार करने वाले हो। तुम गुरु नानक के अवतार हो। जैसे श्रीकृष्ण ने विपदा में पड़ी द्रौपदी की लाज रक्खी थी और विप्र सुदामा के बिगड़े काज सँवार दिये थे, उसी प्रकार वर्तमान में बिगड़े कामों को सँवारने वाले तुम कलियुग के कृष्ण मुरारि हो। शरणागतो की आशा पूर्ण करो। तुम्हारा नाम सदा अमर रहेगा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

औरंगजेब के अत्याचारों की झलक-

इसके उपरान्त शिष्ट–मण्डल ने भारतवर्ष पर छाई विपदा को निम्न शब्दों में व्यक्त कियाः

इहु मुगल चुकता, अति कुपत्ता, दिल्ली पत्ता, मद मत्ता।
नहिं मानति सता, प्रभु अलवता, गही कुकता, इन अत्ता।
चाहित है करनी, सगरी धरनी दीन सवरनी, तुरकानी।
मन्दर सबि गेरे, देवन केरे, बिन ही देरे, अभिमानी।।
निगमागम रीती, सुक्रित नीती, चाहित कीती, लोप इही।
सुर पितृनि जजना, ईशर भजना, संगत सजना, रहि न दिही।
पौराननि परचा, तीरथ चरचा, देवनि अरजा, सबि खोई।
महिजद कोराना, बढ़े जहाना, जाइ न जाना, किआ होई।।
किछ लोभ दिखाए, जुलम सगाए, तुरक बनाए, बहु हिन्दु।
बहु तग्ग लहावति, तिलक चटावति, अति सतावत, तुरकिन्दु।
मध हिंदुसतानै, कहर महानै, पर्यो हिंदानै, पर आहै।
दुख दैहे अनगन, जुलम अतुलमन, तग्ग सवा मण, नित लाहै।।
करि जोर बजोरी, लाज न छोरी, जालम खोरी, तुरकानैं।
हिन्दुन की बैटी, बहु समेटी, तुशटनि भेटी, जबरानै।
इस हित मिल सारनि, करिओ विचारन, राखन कारन, धरम निजै।
रावर सरनाई, लीनी आई, लैहु बचाई, दान दीजै।।

श्री गुरु पन्थ प्रकाश (१९४६ विक्रमी), पूर्वार्द्ध ३६/५५–५८

अर्थात् चगताई वंश का मुगल यह जो औरंगजेब है, यह अति कुपात्र है। यह मदमत्त होकर दिल्ली के शासन पर बैठा है। यह गैर–मुसलमानों के विषय में प्रभु की सत्ता को नहीं मानता। इस अत्याचारों ने कुकर्म करने की ठान रक्खी है। यह भारतवर्ष की सारी धरती को अपने दीन के रंग में रंग कर मुसलमानी बना देना चाहता है। इस अभिमानी ने देवी–देवताओं के सभी मन्दिर बिना देर लगाए गिरा दिये हैं।

यह निगम–आगम की परम्परा और सुकृत नीति का लोप करना चाहता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

है। अतः देव–पितरो का यजन, ईश्वर का भजन और साधु–संगत को रहने नहीं देता। पौराणिक कथाओं का प्रचार, तीर्थों का माहात्म्य और देवी की अर्चना सब लुप्त हो गई हैं। दूसरी ओंर मस्जिदों का निर्माण और कुरान का प्रचार–प्रसार बहुत बढ़ गया है। न जाने आगे क्या–क्या होगा।

कुछ लोभ दिखाकर और अत्याचार की सहायता से इसने बहुत सारे हिन्दुओं को मुसलमान बना लिया है। बहुतों के यज्ञोपवीत उतरवा कर और तिलक चटवा कर इस तुर्क पति ने उन्हें अत्यन्त सतप्त किया है। इस प्रकार भारतवर्ष में हिन्दुओं पर महा विपत्ति आन पड़ी है। यह अनगिनत दुःख देता है, इसके अत्याचारों की कोई तुलना नहीं, यह नित्य ही सवा मन यज्ञोपवीत उतरवा देता है।

इन जालिम मुसलामानों ने जोर–जबरदस्ती करके किसी की भी लोक–लाज नहीं छोड़ी। इन्होंने हिन्दुओं की बहुत सारी बेटिआ समेट ली हैं और दुष्टजनों की भेंट चढ़ा दी हैं। इन सभी विपत्तियों के निवारण के लिये हम सबने मिलकर विचार किया है और स्वधर्म की रक्षा के लिये आपकी शरण ली है। हमें सुरक्षा का दान दें।

शिष्टमण्डल द्वारा क्षात्रधर्म का महत्त्व जताना-

औरंगजेब की इस्लाम भक्ति से उत्पन्न संकट क्षात्रधर्म को अपनाये बिना टालना सम्भव नहीं था। इस लिये शिष्ट–मण्डल के मुखिया और आपद्धर्म के जानकार पण्डित कृपाराम दत्त ने क्षात्रधर्म का महत्त्व जताते हुए गुरु तेगबहादुर से कहाः

हे छत्री तुम ब्रहम उजागर, गऊ ब्रहमन तुम प्रित सागर।।
जौ तुम हो किछ सतिगुर सूरे, डूबति रखो हिन्दुवाइन पूरे।
नहीं तो तुरक तुहि प्रिथम करावै, तुहि ते पिछै हम दीन में आवैं।।
तु छत्त्र हो, खड़ग उठावो। सब हिन्दुअन को गलै लगावो।
तु पै माया आवै घनी, करामात तुम पै अनगली।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भाई रतनसिंह भगू कृत प्राचीन पन्ध प्रकाश
(१८६८ विक्रमी) १२/२०, २४, २५

अर्थात् हे क्षत्रिय! तुम ब्रह्म (वेद) को उजागर करने वाले हो, गौ और ब्राह्मण के प्रति प्रीति के सागर हो। यदि तुम सूरमा सद्‌गुरु हो तो सारे हिन्दूओं को डूबने से बचाओ। नहीं तो तुम ही सबसे पहले मुसलमान बन जाओ और तुम्हारे पीछे हम भी दीन मुहम्मदी में जा मिलते हैं! तुम तो क्षत्रिय हो, खडग् उठाओ और सभी हिन्दुओं को गले लगावो। प्रतिष्ठित गुरु होने से तुम्हारे पास धन पर्याप्त मात्रा में आता है और आध्यात्मिक शक्ति भी तुम्हारे पास अन्तहीन है।

औरंगजेब के बलाबल पर विचार करते हुए पण्डित कृपाराम दत्त ने श्री गुरु जी से कहाः

तुरकन तै दस गुन अधिक है, हिन्दू हिन्द मांहि।
जौ तुम खण्डा फढ़ खड़ो, सब रलै, तुमै संग आइ।।
गुर नानक बच गए बिकाया, तुरकन सौ नहि खण्डा फड़ाया।
तुरक गलै गले हम सीस, यौ करि गए सतिगुर बखशीश।।
जेकर तुमरो भल भवे, सिर देत न लावै बेर।
देऊ तांकी जाइ जड़, दरगाहों तुरत उखेड़।।

प्राचीन पन्थ प्रकाश १२/२६–२८

अर्थात् भारतवर्ष में हिन्दू मुसलमानों से दस गुना अधिक है। यदि तुम खड्ग पकड़कर युद्ध के लिये उठ खड़े हो जाओ, तो सभी हिन्दू तुम्हारे साथ मिल जायेगें। गुरु नानक ने भी यही वचन कहे थे। उन्होंने तुर्कों के हाथ में खड्ग नहीं पकड़ाया था। गुरु नानक तो यह वरदान दे गये थे कि यदि हम शीश का बलिदान देगे तो तुर्की का अवश्य नाश होगा। यदि तुम्हें उनकी यह बात भली लगती है तो शीश देने में देर मत लगाओ। अत्याचारी तुर्की की जड़ हमें भारतवर्ष से तुरन्त उखाड़ कर बाहर फैंक देनी चाहिये।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

बलिदान देने में ही क्षात्रधर्म की सार्थकता सिद्ध करते हुए पण्डित कृपाराम दत्त ने अन्त में श्री नवम गुरु से कहाः

कब सुयो कब जड़ उखडाई।
तुरक करेंगें हम इत साल, कब मर तुम हम लओ उबार।।
बूड मूए नौका कित काम, भूख मरे खीर कित काम।
पयास मुए फिर नीर नुलहये, फिर पिआस तिस कैस बुझये।।

प्राचीन पन्थ प्रकाश १२/२१, ३०

अर्थात् कब बलिदान देवोगे, कब तुर्कों की जड़ उखाड़ी जावेगी? इस्लामी शासकों ने हमें इसी वर्ष मुसलमान बना लेने की ठानी है। तुम कब बलिदान देकर हमारा उद्धार करोगे? नौका होते हुए भी यदि डुबकर मर जायें तो नौका भला किस काम की? यदि व्यक्ति भूख से तड़प कर मर जाये तो फिर दूध के विद्यमान होने का क्या लाभ? जल होते हुए भी प्यास लगने पर व्यक्ति अपनी ना–समझी से जल पीने के स्थान पर नहाने लग जाये तो ऐसे ना–समझ की प्यास कैसे बुझेगी?

अपने तीर्थयात्राकाल के संगी और अपने पुत्र के कर्तव्य–परायण तेजस्वी शिक्षक पण्डित कृपाराम दत्त के देश–काल–परिस्थिति के अनुरूप शास्त्र–सम्मत वचनों का आशय समझकर गुरु तेग़बहादुर सुगम्भीर मुद्रा में बोलेः "तुसां की सहाइता बाबा नानक जी करेगा। देखो किआ होता है।" भट्ट सरूपसिंह कोशिश आगे बताते हैं कि "इतना कहि के (गुरुजी) अकाश की तरफ देखा। एक घरी (घड़ी) बाद संगत की तरफ देख बचना होआ–सांस दिए बिना एह कारज सफल नहीं होएगा। आगे सीस गुरु अरजन दीआ था, अब हमें देना पाएगा। इतना कहि के (गुरु जी) समाधी से इसथित होइ गए"।

गुरु कीआं साखीआं, साखी २८, पृष्ठ ७२

श्री गोविन्द-दास को गुरु पद पर आरूढ़ करना-

शिष्ट–मण्डल आश्वस्त होकर लौट गया। श्री गुरु जी अनेक दिन तक राष्ट्र की विकटावस्था पर गम्भीरतापूर्वक विचार करते रहे। १७३२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विक्रमी, श्रावण कृष्णा अष्टमी के दिन उन्होंने संगत की उपस्थिति में दीवान दुर्गामल्ल छिब्बर से कहाः "तिआरी करीए, हमें गोविन्ददास को गुरिआई देनी है। दीवान जी! तुसीं गुरिआई की समुगरी लै आईए।" आदेशानुसार योग्य सामग्री लायी गयी। तब बाबा बुड्ढे के वंशज श्री राम कुंवर ने बालावस्था में शास्त्रादि से शोभायमान १४ वर्षीय श्री गोविन्ददास के मस्तक पर चन्दन का तिलक लगाया। इस प्रकार अपने सुयोग्यं पुत्र को दशम गुरु के रूप में प्रतिष्ठित करने के उपरान्त श्री नवम गुरु ने भरी सभा में कहाः "भाई सिक्खो! आगे से असां की थाई स्री गोविन्द दास जी को गुरू जानाना। जो जानेगा तिस की घाल थाई पएगी। असां हुण इथे आए फरिआदी कशमीरी ब्राह्मणों की खातर दिहली जाएंगें।"

गुरु कीआ, साखीआ, साखी २८, पृष्ठ ७२

गुरु तेगबहादुर की अन्तिम गिरफ्तारी-

श्री गुरु जी उसी दिन कोट गुरु हरिराय से होते हुए दिल्ली की ओर चल पड़े। इस समय भाई मतिदास छिब्बर (दीवान), भाई सतीदास छिब्बर (रसोइया) और भाई दयालदोस (राजा भोज के वंशज और भाई मनीसिंह के अंग्रज) उनके साथ थे।

उधर औरंगजेब वैशाख १७३१ विक्रमी को भारत के पश्चिमोत्तर क्षेत्र की ओर चला गया था और आषाढ़ में हसन–अब्दाल जा पहुँचा था। तब से माघ १७३२ विक्रमी तक वह वहाँ ही रहा था। (मुआसिर–ए–आलमगीरी)। वस्तुतः शिष्ट मण्डल के गुरु तेगबहादुर के पास आने और आश्वस्त होकर जाने का समाचार औरंगजेब को हसन–अब्दाल में मिल गया था। शाह आलम के मीर–बख्शी गुलाम हुसैन खाँ कृत सीअरुल मुताखिरीन (१८४० विक्रमी) के अनुसार बादशाह औरंगजेब ने अपने वाकयानिगारों (पत्र–प्रेषकों) से उक्त समाचार सुनकर लाहौर के हाकिम को लिख भेजा था कि तेगबहादुर को पकड़कर बन्दी खाने में डाल दिया जाय (श्री गुरु तेगबहादुरः फारसी स्रोत, पृष्ठ १२७ से उदृधृत मूल फ़ारसी उदधरण)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

लाहौर से यह आदेश सरहिन्द के तत्कालीन फ़ौजदार खाँ को मिला। उसने उक्त आदेश रोपड़ के कोतवाल मीरजा नूर मुहम्मद खाँ को भिजवा दिया। और रोपड़ के कोतवाल ने आस–पास के सारे क्षेत्रों में गुरु तेगबहादुर की गिरफ्तारी का आदेश गुप्त रूप से प्रेषित कर दिया था।

इधर गुरु तेगबहादुर अपने तीनों साथियों सहित यात्रा करते हुए सिरसा नदी पार करके मलिकपुर रंगड़ा ग्राम में अपने भक्त भाई निगाहिया के घर में आकर ठहरे। मलिकपुर रंगड़–बहुल ग्राम था। रंगड़ मुसलमान बन चुके राजपूत को कहते हैं। उनकी सन्तान भी मुसलमान होने के कारण रंगड़ कहलाती है। दूसरे दिन भाई मतिदास गुरु जी के आदेश से पास के कुंए से पानी निकालने निकले। ग्राम के रंगड़ों ने उन्हें धर दबाया। पूछताछ करने पर पता चला कि यह व्यक्ति अपने गुरु और दो साथियों सहित अमुक घर में ठहरा हुआ है। रंगड़ों ने अपने आदमी भेजकर रोपड़ से शाही फ़ौज बुला ली। गुरुजी को साथियों सहित पकड़ लिया गया। चारों को रोपड़ की चौकी में लाकर बन्द कर दिया गया (बसावलीनामा दसां पातशाहीआं का ६/७५–७६)। यह गुरु जी की तीसरी और अन्तिम गिरफ़्तारी थी।

बस्सी पठाणां में कारावास-

भट्ट वही मुलतानी सिन्धी, खता जहलानेबलउतों का के अनुसारः "गुरु तेग़बहादुर महल नामों को नूर मुहम्मद खाँ मिर्जा, चउकी रोपर वाले ने १७३२ श्रावण कृष्णा द्वादशी के दिहुं गाम मलकपुर रंघड़ा परगना घनोला, में पकड़ के सरहन्द पहुँचाइआ। गैले दीवान मतीदास, सतीदास बेटे हीरामल छिब्बर के, गैल दिआल दास बेटा माईदास बलउंत का पकड़िआ आइआ।"

भट्टसरूपसिंह कोशिश बताते हैंः "अगले दि संमत १७३२ विक्रमी, श्रावण प्रविष्टे तेरां को इन्हें हाकम सरहन्द के पेश कीआ गिआ। इनको बस्सी पठाणां की हवालात में बन्द करके दिहली दरबार में इतलाह भेज दई"।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गुरु कीआं साखीआं, साखी २६, पृष्ठ ७३–७४

श्री गुरु जी को दिल्ली लाया गया-

दिल्ली से उक्त सूचना हसन–अब्दाल भेजी गई। गुलाम हुसैन खाँ लिखता है कि वहाँ से "कुछ चिर के उपरान्त तेग़बहादुर यारे एक और हुक्म पहुँचा कि उसको कत्ल करके उसके शरीर के कुछ टुकड़े शहर के भिन्न–भिन्न स्थानों पर लटका दिये जाये" (श्री गुरु तेग़बहादुरः फारसी स्रोत, पृष्ठ १२७)। उक्त आदेश दिल्ली पहुँचा और बस्सी पठाणां में गुरु जी के बन्दी होने के लगभग "तीन मास बाद दिहली से परवाना आने से गुरु जी को लोहे के पिंजरे में बन्द करके दिहली तरफ रवान कीआ गिआं। सम्मत सतरां सै बत्तीस मगसर वदी त्रोसदी (१७३२ विक्रमी, मार्गशीर्ष कृष्णा त्रयोदशी) वीरवार के दिंहु गुरुजी को दिहली में पुचाई दीआ। हाकम दिहली के हुक्म से उन्हें कोतवाली (दिल्ली में वर्तमान शीशगंज गुरुद्वारे के पास) में रखा गिआ। अगले दिवस इन्हें शाही दरबार में पेश कीआ गिआ। सूबा दिहली के पूछने से गुरु जी ने अपना सही परयोजन बताई दीआ।"

गुरु जी को मुसलमान बनाने का इस्लामी प्रयास-

सूबा दिल्ली ने गुरु जी से चमत्कार दिखलाने के लिये कहा! गुरु जी ने उत्तर दिया कि "हम अजमत नहीं दिखाइंगे–हमसे कहिर न मांगे और जो पूछना है पूछीए, हम बताइंगे।" भट्ट सरूपसिंह कोशिश आगे लिखते हैंः "पास पैठा शाही काज़ी बौला–देखा! इसने कैसा गुसताखी–भरा जबाब दीआ है, इसकी इन्हें सजाई मिलनी चाहिए। इह हिन्दू–पीर इसलाम के रासते में रुकावट है, इसे मोमन बनाइ लैना निहाइत ज़रूरी है। इह हिन्द में माना हुआ पीर है, इसके साथ किसी किसम की रिआइत करनी वाजब नहीं होइगी। आपको (सूबा दिल्ली को) पता ही है कि इह माखोआल (चकक् नानकी) से काश्मीरी ब्राह्मणों की फरिआद लै के दिहली की तरफ आ रहा था। इसे नाज़म सरहन्द ने आपणी हिरासत में लै लीआ था। अब आपके साहवें पेश है"।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गुरु कीआं साखीआ, साखी २१, पृष्ठ ७४

मूबा दिल्ली ने शाही काजी के सुझाव पर गुरु पर गुरु जी के समक्ष तीन शर्ते रखकर उनमें से एक को मान लेने का आग्रह किया। शर्ते निम्नोक्त थीं: (१) चमत्कार दिखाना, (२) इस्लाम स्वीकार कर लेना, (३) मरने के लिये तैयार होना।

स्वधर्मनिष्ठ गुरु तेग़बहादुर ने केवल तीसरी शर्त स्वीकार की। यह सुनकर सूबा दिल्ली बोला: "इतना दृढ़ विश्वास। यह मरने के लिए तो तिआर है, मगर आपणा मत तिआग के जिदा रहिन के लीए तिआर नहीं।" ऐसा देखकर शाही काजी बोला: "मैन आगे ही कहा है कि जब ठीक इह इसलाम ना कबूल ले इसे कोई रिआइत ना दी जाए।" शाही काजी की सम्मति से सूबा दिल्ली के कोतवाल के नाम आदेश जारी कर दिया कि गुरु जी को इस्लाम में लाने के लिये कोई कसर न छोड़ी जाये। गुरु जी ने सूबेदार का यह आदेश सुनकर कहा: "याद रक्खो। रब्ब सभ का साझा है, किआ राणा किआ रक। उह किसे एक फिरके का नहीं। उस साचे साहिब को कोई ऐसा दीन हरगिज़ मनजूर नहीं होता जो तलबार के जोर पर फैलाइआ जाए। याद रक्खो! आख़िर सच्च की जै होएगी, (तुम्हारे) कुफ़्र का भाण्डा चुरस्सते में फूटेगा।"

गुरु कीआ साखीआ, साखी ३०, पृष्ठ ७५

गुरु जी और उनके साथियों पर अत्याचार-

हाकिम दिल्ली ने गुरु जी को कोतवाली भेज दिया। अगले दिन उन पर अत्याचार का दौर प्रारम्भ हुआ। शाही काजी स्वयं कोतवाली में आकर बोला: "इसे इसलाम में लाने के लिए कोई कसर बाकी न छोरें। अगर इसे प्रिआस लागे तां पानी पीने के लीए न देना।" कोतवाल ने शाही क़ाज़ी का "फुरमान सुन के इस ते पूरा अमल कीआ। दरोगा जेल ने तीन दिवस गुरु जी को घणां कषट दीआ। इनके बदन–सीस ते गरम रेत पाई गई, जिसम सारा छाले–छाले होइ गिआ। सतिगुरां भाणे को मानां। शाही क़ाज़ी दीन दिवस (कोतवाली) आरा रहा"।

वही, पृष्ठ ७५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गुर बिलास पातशाही दस (१८१६ विक्रमी) ४/६१–६२ के अनुसार "थम्म तपावल लोह के, नीर देत नहि रंचत। तपत अधो मुख करत है, रेत तपत अत्यन्त। या बिध करत सासना नाना। कौन कहै ता का वख्याना।" अर्थात् श्री गुरु जी को तीन दिवस तक रंच मात्र भी पानी पीने को नहीं दिया गया। फिर लोहे का स्तम्भ तपाया गयां उस स्तम्भ से उनकी पीठ सटा दी गयी, ऊपर से अत्यन्त तपती रेत डाली गयी। इस प्रकार की जो नाना यातनाएं दीं गयीं, उनका वर्णन भला कौन कर सकता है।

गुरु कीआं साखीआं, पृष्ठ ७५ के अनुसार "चौथे दिवस एक थम्म तपाई के इन्हें पुठा करके इसके साथ लाइआ गिआ। गुरुजी ने मुख थीं काई वचन नहीं कहा।"

भाई मतिदास आदि का बलिदान-

पाँचवे और अन्तिम दिन अर्थात् मार्गशीर्ष शुक्ला पञ्चमी बृहस्पतिवार वाले दिन श्री गुरु तेग़बहादुर, भाई दयालदास, भाई मतिदास और भाई सतीदास को कोतवाली के निकट वटवृक्ष के नीचे लाया गया। शाही क़ाज़ी ने फ़तवा दिया कि इसके तीनों साथियों को इसके सामने मार दिया जाये। यदि फिर भी यह इस्लाम को न माने तो "इसे वी अगले जहन्नम तोर दीआ जाए।" फिर शाही क़ाज़ी के इस्लामी फ़तवे के अनुसारः (१) भाई दयालदास को "रीझते देगे में बन्द करके मारा।" (२) भाई मतिदास को "आरे गैल चीरा गिआ।" (३) भाई सतीदास को "रूई में बलेट जिन्दा जलाई दीआ।"

श्री गुरु जी ने तीनों बलिदानियों की कीर्ति गायी-

इन तीनों विभूतियों का बलिदान गुरु जी ने अपनी आँखों से देखा। तीनों का बलिदान देखकर "धन्न सिक्खी, धन्न सिक्खी कहते हुए श्री गुरु जी बोलेः "इन सिक्खों की शहादत ने तुरक राज कीआं जड़ां खोखलीआं कर दई हैं। इह राज जिआदा समा नहीं रहेगा। जब तीक जिमी ते आसमान

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

खला है अते चाँद ते सूरज काइम हैं, इनका नाउं दुनीआं में रोशन रहेगा।"

गुरु कीआ साखीआं, साखी ३०, पृष्ठ ७६

श्री गुरु तेगबहादुर का बलिदान-

इन तीन महान् विभूतियों का बलिदान देखकर सब और हाहाकार मच गया। सब दर्शकों के मुख ने निकल रहा था कि निर्दयी इस्लामी राज्य स्थिर नहीं रहेगा। उधर शाही काजी ने श्री गुरु जी द्वारा अपने साथियों की गायी कीर्ति सुनकर अपना "सिर मारा कि इतना हठ! इसे (गुरुओं को) जरा मातर घबराहट नहीं होई, सगो उन्हें (तीनों बलिदानों को) शाबाशी दई है।" अन्ततः शाही क़ाज़ी न फतवा दिया कि गुरुजी को भी कत्ल कर दिया जाये। उधर श्री गुरु तेग़बहादुर जी ने "स्री जपुजी साहिब कीआं पाँच पउडीआं का पाठ करके आखरी सलोक की मुख थी उचारन कीआ, दोनों हाथ बाँध शीश को झुकाइआ। जल्लाद ने अपना वार कीआ। सिर धड़ से जुदा होई गिआ। गले मे बाँध धागे को आाच तीक नहीं लागी। सारी खलकत देख के दग रहि गई"।

गुरु कीआं साखीआं, साखी ३१, पृष्ठ ७७

इस प्रकार महानात्मा श्री गुरु तेग़बहादुर जी का बलिदान १७३२ विक्रमी, मार्गशीर्ष शुक्ला पञ्चमी को बृहस्पतिवार के दिन तीसरे पहर हुआ।

श्री गुरु गोविन्ददास (जो आगे चलकर श्री गुरु गोविन्दसिंह कहलाये) ने अपने शूरवीर और शान्तात्मा पिता के बलिदान का समाचार मिलने पर कहा थाः

तिलक जंजू राखा प्रभ ताक। कीनो बडो कलू महि साका।
साधनि हेति इती जिनि करी। सीसु दीआ पर सी न री।
धरम हेत साका जिनि कीआ। सीसु दीआ पर सिररू न दीआ।।

श्री गुरु गोविन्दसिंहकृत वचित्र नाटक ५/१३–१४

अर्थात् प्रभु ने उनके तिलक और जलेऊ की रक्षा की जिन्होंने कलियुग

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

में बहुत बड़ा बलिदान दिया। साधुओं के परित्राण के लिये जिन्होंने इतना महान् कर्म किया कि अपना शीश कटवा दिया किन्तु सी भी नहीं की। जिन्होंने यह बलिदान धर्म के लिये दिया। अपना शीश दे दिया पर स्वध र्म की निष्ठा नहीं छोड़ी।

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तिलक जंजु राखा प्रभुता का

जगजीत सिंह(Advocate)

श्री गुरूतेग बहादुर फाउन्डेशन नई दिल्ली द्वारा प्रकाशित की जाने वाली स्मारिका के लिए आलेख भेजने की आज्ञा माननीय बुजुर्ग स॰ रवेल सिंह जी (6/8 West Patel Nagar) द्वारा जब मुझे प्राप्त हुई तो न जाने क्यों मनोमस्तिष्क विचारों के अनवरत् प्रवाह से भर उठा।

पहला विचार ये आया कि क्या मेरा आलेख उन लोगों से को कुछ सन्देश दे जायेगा जो छद धर्म निरपेक्षता से मोहभंग न कर पाते हुए औंरगजेब की स्मृति में 'औंरगजेब रोड' को तो स्वीकृति प्रदान करने में गौरव अनुभव करते हैं परन्तु उस पवित्र नाम को स्वीकृति प्रदान नहीं करना चाहते जिसने सनातन मूल्यों की रक्षा के लिए विश्व की सबसे अद्वितीय़ शहादत दी।

दूसरा विचार जो और भी तीव्रता से कौंधने लगा, वो ये था कि इसी दिल्ली शहर में करीब पांच दशकों पूर्व हुई महात्मा गांधी की नृशंश हत्या की याद में अगर 'राजघाट' को इतना महिमामंडित किया जा सकता है कि लाल किले के प्राचीर से दिया गया कोई भी भाषण साबरमती के संत के यशोगाान के बिना पूरा नहीं होता तो क्या कारण है कि राजनैतिक शिंखडीं उस नाम का उल्लेख भी नहीं करना चाहते जिसने इसी दिल्ली की चांदनी चौंक में अपने अनुपम बलिदान से न केवल हिन्दू धर्म की रक्षा की अपितु भगवान के उस शाश्वत् उदघोष को इस घोर

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कलिकाल में भी इतनी अस्मिता प्रदान की कि उनके पुत्र श्री गुरूगोबिन्द सिंह जी की लेखनी स्वतः स्फुर्त इन शब्दों में मुखरित होने से रूक न सकीः–

ठीकर फोर दिलीस सर
प्रभु पुर कियो पयान
तेग बहादुर सी क्रिया
करी न किन्हुं आन।
तेग बहादुर के चलत
भयो जगत को शोक।
है है है सब जग भयो
जै जै जै सुर लोक

—विचित्र नाटक!

इतिहासकार की अपनी कुछ सीमाएं होती हैं और दुराग्रह भी। पूर्वाग्रह जनित् लेखनी महापुरूषों के दिव्य और पावन चरित्र के साथ कभी न्याय नहीं कर पाती। ही——। इससे उस काल की परिस्थितियों का आकलन करने में सहायता अवश्य मिलती है।

सन १६७५ ई॰ से कुछ वर्ष पूर्व यानि गुरू तेग बहादुर जी की शहादत से चन्द वर्ष पहले की स्थिति को हम इतिहास में ढूंढने का प्रयास करें तो आवाक रह जाएंगे।

सन १६६०–६१ में मथुरा के एक ऐतिहासिक मन्दिर को तुड़वा कर उसके स्थान पर जामामस्जिद का निर्माण औरंगजेब की आज्ञा से हुआ। इसी वर्ष उड़ीसा में घटी एक छोटी सी घटना की प्रतिक्रिया स्वरूप औरंगजेब ने आज्ञा दी की कटक से ले कर मेदनीपुर तक जितने भी मन्दिर हैं उन्हें ध्वस्त कर दिया जाये जिनका निर्माण पिछले १० वर्षोंमें हुआ हो और इससे पूर्व के मन्दिरों की मरम्मत पर प्रतिबन्ध लगा दिया जाए।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इरफान हबीब लिखता है कि इसी क्रम में १६६६ में सारे सूबों के गवर्नरों को स्पष्ट आदेश दे दिया गया कि उनके अधिकार क्षेत्र में आते तमाम मन्दिरों को ध्वस्त कर दें और वह शिक्षा संस्थाएं जो हिन्दुओं द्वारा संचालित हैं, उन्हें पूर्ण तौर पर बन्द कर दिया जाए। इसी वर्ष औरंगजेब के नृशंश अत्याचारों के विरोध में मथुरा के निकट तिलपत नामक स्थान के गोकुल जाट के द्वारा उद्वेलित हो बगावत का बिगुल फूंक दिये जाने पर सरे आम उसके शरीर के टुकड़े–टुकड़े करवा दिए गये और उसके रिश्ते में जितनी स्त्रियां थीं उन्हें मुगल सैनिकों के हवाले कर दिया गया।

जदुनाथ सरकार के अनुसार पांच हजार जाटों की हत्या करवा दी गयी और सात हजार व्यक्ति बन्दी बना लिए गये। सन् १६७० ई॰ में भगवान कृष्ण के पावन जन्मस्थान पर निर्मित भव्य मन्दिर की इमारत न केवल धूल धुसरित कर दी गयी अपितु मथुरा का नाम भी, बदल कर इस्लामाबाद कर दिया गया, इतिहास कार लतीफ के अनुसार, "भगवान कृष्ण और उस काल से सम्बन्धित पावन प्रतिमाएँ वहां से हटा कर आगरा लायी गई और उन्हें जमीन में भर कर उस पर नवाब कुदसिया बेगम मस्जिद की सीढ़ीयों का निर्माण करवाया गया।

औरंगजेब की प्रशंसा में गीत गाने वाले बेईमान इतिहासकार सम्पूर्ण मध्य–पूर्व जगत में इस बात को बार–बार दुहराना नहीं भूलते की वो इतना ईमानदार बादशाह थ कि पवित्र कुरान की व्याख्या करके जो आय होती थी उसी से गुजर बसर करता था शाही खजाने को हाथ तक न लगाता था, परन्तु उपरोक्त सन्दर्भ में उनकी चुप्पी क्या साबित करती है इसका अन्दाज हम स्वयं लगा सकते है।

पवित्र कुरान इस बात की कभी इजाजत नहीं देता कि किसी के धर्मस्थलों को नेस्तोनाबूद कर दिया जाए। प्रेम और भाईचारे का पैगाम देते इस्लाम को हम हजरत मीयां मीर, पीर बुद्धुशाह और अजमेर के ख्वाजा गरीब नवाज़ के चरित्र से तो जान सकते है परन्तु औरंगजेब के चरित्र में तो दूर–दूर तक इस्लाम की सुगंध नजर नहीं आती।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यही नहीं तत्कालीन मुस्लिम इतिहासकारों द्वारा रचित इतिहास (मुन्तरवाबुल लुबाब', कुलीमात–ए– तायीबात और मिर्जा इनायत उल्लाखान द्वारा रचित अहकामे–आलमगीरी का नाम प्रमुखता से लिया जा सकता है) इस बात की स्पष्ट घोषणा करता है कि गुरूद्वारों को ध्वस्त करने का आदेश भी औरंगजेब ने अति उत्साह में कर दिया और सारे पवित्र गुरूस्थान जिन्हें औरंगजेब बुतखाना–ए–नानकपरस्तां के नाम से सम्बोधित करता था धीरे–धीरे तत्कालीन दहशत के शिकार हो गये।

ऐसे ही कालखंड में आशुतोष भगवान शंकर ने अमरनाथ की पावनगुफा में साक्षात् प्रकट हो कर अपने अनन्य भक्त कृपाराम को आदेश दिया कि वो आनन्दपुर साहिब जा कर गुरू तेग बहादुर सहिब को निवेदन करे कि वो धर्म की रक्षा करें।

इसके बाद के इतिहास से हम अपरिचित नहीं। हालांकि गुलाम हुसैन, लतीफ और कर्नीघम जैसे इतिहासकारों ने गुरू तेग बहादुरजी की शहादत के सदीयों बाद अपनी बेलगाम कलम द्वारा शब्दों के बलात्कार से उत्पन्न नपुंसक दलीले दे कर उनके चरित्र हनन करने का कुत्सित प्रयास किया परन्तु जाटविद्रोह, सतनामीयों का अमानुषिक कत्ल चींख चींख कर उस दौर की कहानी आज भी कर रहा है कि ऐसे छद इतिहासकारों द्वारा गुरूजी को ही आक्रामक कहा जाना एक षड़यन्त्र के अलावा कुछ भी नहीं।

थोड़ा शहादत के मंजर को भी हम देखें। आनन्दपुर साहिब से आगरा और आगरा से बन्दी अवस्था में दिल्ली का चांदनी चौंक!

तीन शर्ते रखीं गईः

चमत्कार दिखाएं
या
इस्लाम कबूल करें
या
प्राणों की आहूति दे दें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

चमत्कार को गुरूजी ने निकृष्टतम् और नाटक–चेटक की संज्ञा दे कर नकार दिया; धर्म को निज स्वरूप की शाश्वत् परिणति मान परिवर्तन से इन्कार कर दिया; शहादत देने तो वो आये ही थे।

यहाँ गौरतलब बात ये है कि शहादत के लिए गुरूजी अकेले नहीं अपितु भाई मतीदास, सतीदास और ढियाला जी आदि पांच शिष्यों के साथ पधारे थे।

मुगल हुक्मरानों ने वज़ीरों से विचार विमर्श कर के यह निर्णय ले लिया कि अगर वो गुरू तेग बहादुर जी का मनोबल उन्हीं के समक्ष उनके शिष्यों पर अमानुषिक अत्याचार कर के तोड़ दिया जाए तो सारे देश में उनके धर्म परिवर्तन के निर्णय से हिन्दू समाज इस्लाम कबूल कर लेगा। मुगल सर्वथा इस बात से अनिभिज्ञ थे कि तुरीयावस्था प्राप्त गुरूजी हिमालय सृदश्य अचल स्थिति प्राप्त कर चुके थे।

पहले उस पिंजड़े के समक्ष जहां गुरूजी को रखा गया! था, एक चबुतरे पर भाई मतिदास को खड़ा करके उनके दानों हाथ बांध दिये गये और ठीक उनके शीश के बीचों बीच आरा रखकर जल्लादों के द्वारा चीरने की प्रक्रिया प्रारंभ हुई। खून की धारा बह निकली। भाई मतिदास जंपुजी साहिब का पाठ करते रहे और शरीर के दो भाग में विभाजित हो जाने के बाद भी उनके दोनों हिस्सों से जपुजी के स्वर गूंजते रहे। गुरूजी ने यह दृश्य स्वयं देखा। जल्लादों ने डर डर दूसरें दिन आरा चलाने से इन्कार कर दिया।

सतीदास को रूई से लपेट कर पूरी तरह तेल में डुबा, आग लगा दी गई। बिना रंच मात्र भी विचलित हुए उन्होंने भी शहादत दे दी। भाई दियाला जी को भी इसी तरह तपती देग में उबाल कर मुगल राजसत्ता ने अपनी क्रूरता की पराकाष्ठा को पार करके दिखा दिया। दियाला जी भी इसी तरह हंसते हंसते जामे शहादत पी गये।

अब गुरू जी की बारी थी। ११ नवम्बर १६७५ की दोपहर जलालुद्दीन नामक जल्लाद के द्वारा उन्हें शहीद कर दिया गया। इसके बाद की कथा से हम परिचित हैं। कैसे चांदनी चौक से शीश को जैता जी द्वारा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

द्वारा लाया गया और कैसे कीरतपुर में गुरूगोविन्द सिंह जी द्वारा उसे प्राप्त कर आनन्दपुर साहिब में शीश का संस्कार किया गया, जहां गुरूद्वारा शीशगंज अवस्थित है। जहां धड़ का संस्कार हुआ वो स्थान आज गुरूद्वारा रकाबगंज के नाम से जाना जाता है।

आज एक बार फिर वो दृश्य आंखों के समक्ष इसलिये जीवन्त हो उठा है क्योंकि ब्रहम् में अवस्थित, पूर्णातः अनासक्त, समत्व को प्राप्त महान हुतात्माओं का स्मरण जब भी मैं करता हूँ तो भाईमतिदास, सतीदास, दियाला जी और श्री गुरूतेग बहादुर जी की छवि अनायास कौंध जाती है।

सारी आसुरिक शक्त्यिों के प्रतिरोध में एक अकेले देवपुरूष का महासमर विश्व के इतिहास की अद्भुत घटना है जिसने एक ऐसी विरासत कायम की कि कालान्तर में मैदानें जंग में वीरों ने शरीर को शरीर न समझा। राग–द्वेष, हर्ष–शोक जय–पराजय, से मुक्त गाजर–मूलीकी तरह शत्रुओं को काटते भी रहे और बलिदान भी प्राप्त करते रहे।

हमें उपरोक्त बलिदन गाथा से बड़ा प्यार है। हर वर्ष इसे याद कर के हमारी आंखे भीं अश्रुपूरित हो उठती हैं। हम बड़े उत्साह से शहीदी गुरूपर्व मनाते भी हैं; गुरूद्वारों के विस्तार में निष्काम सेवा भी करते हैं; परन्तु हमारा चित्त उस शहादत को याद करके उद्वेलित नहीं होता हम उससे कुछ सबक नहीं सीखना चाहते।

जब गहराई सें इन बातों को सोचता हूँ तो हृदय अगाध पीड़ा से दग्ध हो जाता है। कुछ प्रश्न 'यक्ष–प्रश्न' की तरह सामने खड़े हो कर जवाब मांगते प्रतीत होते हैं। सोचता हूँ; क्या हम उस सनातन संस्कृति और मूल्यों की रक्षा आज कर पा रहे हैं जिनके लिए गुरू जी ने अपना बलिदान दिया? कया आज कश्मीर की परिस्थिति उस काल से भी बदतर नहीं जिस परिस्थिति में कृपाराम जी को धर्मरक्षार्थ गुरूजी के पास जाना पड़ा था? क्या हम उन कश्मीरी पंडितों के दर्द को बांट पाये हैं जो लाखों की संख्या में जम्मु से दिल्ली तक अपमान का घूंट पीते अपने ही देश

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

में शरणार्थीयों सरीखा जीवन बिता रहे हें? क्या १६ अप्रैल १६६५ को पंडितों द्वारा शिलाखंड पर उत्कीर्ण त्राहिमाम् निवेदन (जिसे फिर ३२० वर्षो के अन्तराल के बाद कश्मीर से ला कर आनन्दपुर साहिब में स्थापित किया गया है) हमें आमूल चूल झकझोर पाया है?

क्या मात्र क्रान्तिकारी भाषण, लम्बे जलुस और लंगरों तक ही हमारी श्रद्धा के आयाम परिलक्षित होगें?

प्रश्न उठते है और सारे व्यक्तित्व को हिला कर रख जाते हैं। उस देश के नागरिकों की संवेदनशीलता को किन शब्दों में व्यक्त किया जाये जो टेलीविजीनों पर बिट्ठु कराटे, शब्बीर शाह और यासीन मल्लिक जैसे अधम लोगों को मात्र बुद्धिविलास के लिये महिमांमंडित होता देख भी तालीयां बजाते है और कश्मीर की ललनाओं की अस्मिता पर आपबीती सुनते भी उसी अन्दाज में तालीयां बजा कर अपने उत्साह को प्रकट करते हैं?

तिलक ओर जनेऊ की रक्षा के लिए शहादत तो मात्र घटना का सूत्रपात था। इसी पावन उद्देश्य के लिये गुरू गोविन्द सिंह जी के छोटे साहिबजादों को कालान्तर में दीवार में चिनवाया गया, इन्हीं मूल्यों की रक्षा के लिये अजीत और जुझार शहीद हुए; इसी भावना ने बाबा दीप सिंह जी और भाई तारू सिंह को जामे शहादत पीने की प्रेरणा दी।

भारत में शहादतों की लम्बी परम्परा रही है। चन्द दिगभ्रमित राजनीतिज्ञों की नपुंसक अवधारणाओं ने ५० वर्ष पूर्व देश को विखंडित होने पर मजबूर कर दिया और दस लाख से अधिक लोगों को अपनी जान गंवानी पड़ी। विश्व के सब से रक्तरंजित और दुःखद विभाजन को अहिंसा की जीत बताने वाले बईमान इतिहास कार और दुष्ट राजनीतिज्ञ जब तक हैं राष्ट्र से किसी प्रकार की संवेदनशीलता की आशा मृगमरीचिका ही है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आलेख के समापन के पूर्व फिर उन्हीं तथ्यों पर आ रहा हूँ जहां से बात का प्रारंम्भ किया था। दिल्ली जैसे शहर में अग्रेजों द्वारा स्थापित अस्पतालों के नामों को बदलते हमें देर न लगी और इसे हमने अपनी देशभक्ति का पर्याय माना तो बाबर जैसे क्रूर शासक और औरंगजेब जैसे नरपिशाच की स्मृति को जीवन्त रख हम देश के नागरिकों को क्या सन्देश देना चाहते हैं इसका निर्माण कौन करेगा?

सवा तीन सौ वर्षों के बाद भी हमें (आजादी के पचास वर्ष बाद भी) गुरू तेग बहादुर जी की स्मृति में कोई ऐसा स्थल क्यों नजर नहीं आता जहां गुरूद्वारों में शीश नमन के बाद हम जा कर यह महसूस कर सकें कि हिन्दूस्तानं ने 'हिन्दू धर्म' के रक्षक को भुलाया नहीं हैं?

भारत में गंगा–जमुनी संस्कृति के नाम पर हमसे जो ढोंग पाल रखा है उससे ऊपर उठ कर हमें सत्य को सत्य कहने का साहस जुटाना होगा। इस दिशा में कश्मीर क़े विस्थापितों का पूरे सम्मान, सुरक्षा और सहायता के साथ उन्हीं के कश्मीर में पुर्नवास सबसे पहला कदम होना चाहिए।

हम अगर ऐसा नहीं कर पाते हैं तो शायद हमें नवम् गुरू के शिष्य (सिख) कहे जाने का कोई नैतिक अधिकार नहीं है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Master denounced forcible religious conversion. He had, rather, profound regard for religious equality and liberty. He could not tolerate surrender before the religious bigotry. Neither he wanted to be tyrannised nor wished to tyranising others. He wanted a Nation of fearless Indians. Such a call could be given by person who feared no death, who had profound regard for equality and liberty and who was intrinsically holy and who could sacrifice his life if need be, to light up the lamp of liberty of religion. Hence the sacrifice was needed for securing freedom for all. The Master was fully convinced that the time had come when he must rise and sacrifice himself to make the people free. However, on the day he announced his decision, Gobind Rai, only son of Guru Teg Bahadur and aged 9 years at that time approached him and enquired;" O Father why are you so silent today?"

He replied, "you know not my child, the State of people. Their rulers are wolves and there is no end to their misery and shame." But what is the remedy father?

"Offer thyself father, and save the people" said Gobind Rai. The child was right, there was nothing else to do. The Master must sacrifice himself for the people. The son of God must be bled to pour life into the people. Such is the ancient mystic law of life."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This was enough. It was a divine call. The Master after careful thought adviced the aggreived Brahmns from Kashmir, as follows:.

"Go ye, and tell the Governor of Kashmir that if our Guru and guide, Guru Teg Bahadur can be persuaded to take the lead, all others would follow him. If not then we too will stick to our ancient faith."

Advice of Guru Teg Bahadur was complied with. When Guru's reply was reported to Aurangzeb by the Governor of Kashmir, he was beside himself with rage and ordered that Guru be put under arrest and brought to his presence.

Guru Teg Bahadur was summoned in the Darbar and Emperor addressed him thus; "It is my pleasure that there should be one religion. Hinduism is false and worthless and those who posess it will suffer punishment in hell.... He would perform for him every service in his power if he embraced Islam, otherwise, he would have him surely tortured... Hence thou art to accept Islam or to work a miracle, if thou mayest remain a Guru as thou art. If thou accepts Islam then shall thou advanced to an exalted position and be happy. If thou fail to accept these offers, thou shall be put to death."

What is the eternal message of Guru Teg Bahadur. The present atmosphere of violence in other field of life, crimilisation of politics, corruption in official machinery, immorality in social life, disappearance of fraternity in human releations, break of family, dowry death, rapes and tension in minds increases in the case of suicide and insanity, uncontrollable expendi-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ture on military and police are indication of failure of modernity and falsehood of its automistic view of reality from which their exponents shut their eyes. Guru Teg Bahadur, a par excellent spirualist, holds that all these problems emanate from the view of accepting the apparent world of multiple and diverse forms and beings as the only reality and that the remedy lies in realising the basic unitive principles of all beings and individuals, multiplicity and diversity. The modern science knows only the perceptible things and ignores the efficient principles, the self, which has the qualities of knowing, thinking and feeling etc. For an indiviual external sense objects come and go in his life, but efficient self is there in the body permanently till it deserts it. The individuals develop attachment with the objects of sensual pleasure and enjoy them, but when they depart from their life by their ephemeral nature, the efficient self feels pains because it is bound to the sense object mentally. Guru Teg Bahadur exhorts that the things of the world are not significant for enjoyment as they appear to be. They are to be pursued only for maintenance. If they are pursued to seek happiness they prove snaring. Their pleasure in illusive whereas the pains are real. The real happiness is realised in the self through realisation of transcendent unitive principle i.e. God/ Hari and by knowing which, desires, angers, greed, infactuation, arrogance, which are not only the root cause of violence and other evils but also the real enemies of man and his happiness disappears.

The worldly resources are for maintenance and not for self indulgence. Passion of self indulgence being endless and insatiable and characterised by worries

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and violence, bring the idea of aimlessness of life and exhaustion of spirit and enthusiams of life and when they are pushed with great sense of indulgence, they bring more pains than pleasures. Guru Teg Bahadur enjoins:

"It is the realisation of reality of organic oneness of Existence and beings by which man is freed from sense of dualtiy, Passions, lust, prejudices, attachments, jealousy, hatred and sense of violence which are caused by the modern atomistic view of reality and he attains infinite bliss.

Following the teachings of Guru Teg Bahadur, let us have a target of realising the Unitive Principles in all beings, and of contribution to the world order by performing out duties and practise. cooperation, compassion, help and love. No particle/being/individual has been produced by nature for self indulgence and self supremacy. Every body has been produced by the Cosmic Order for making his/her/its contributive role in the world order. The welfare of the human being lies not in self indulgence but by making contribution to the world order by one's potentions of uniqueness.

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ

ਗਿਆਨੀ ਹਰਿੰਦਰ ਸਿੰਘ

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਦੀ ਵਡਿਆਈ ਕਰਦੇ ਹੋਇ ਭਾਈ ਨੰਦ ਲਾਲਜੀ ਨੇ ਬੜੇ ਹੀ ਖ਼ੂਬਸੂਰਤ ਬਚਨ ਲਿਖੇ ਹਨ।

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਆਂ ਸਰਾ ਪਾ ਅਫ਼ਜ਼ਾਲ
ਜੀਨਤ ਆਗਇ ਮਹਿਫ਼ਲਿ ਜਾਹੋ ਜਲਾਲ

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਵਡਿਆਈਆਂ-ਗੁਣਾਂ ਦੇ ਮੁਜੱਸਮਾ ਹਨ ਉਨ੍ਹਾਂ ਦੇ ਗੁਣਾਂ ਦਾ ਤੇਜ ਪ੍ਰਤਾਪ ਸੰਸਾਰ ਦੀ ਮਹਿਫਿਲ ਦਾ ਸ਼ਿੰਗਾਰ ਹੈ। ਤਿੰਨ ਗਲਾਂ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ ਭਾਈ ਸਾਹਿਬ ਜੀ ਨੇ :

1. ਬਹਾਦੁਰ 2. ਗੁਣੀ ਅਤੇ 3. ਗੁਣਾਂ ਦਾ ਤੇਜ ਪ੍ਰਤਾਪ

ਦਰਅਸਲ ਇਹ ਤਿੰਨ ਚੀਜ਼ਾਂ ਹੀ ਮਨੁਖ, ਸਮਾਜ ਅਤੇ ਸੰਸਾਰ ਦੇ ਸੁਧਾਰ ਅਤੇ ਭਲੇ ਲਈ ਚਾਹੀ ਦਿਆਂ ਹਨ। ਚੰਗੀਆਂ ਪ੍ਰਤੀ ਬਹਾਦਰੀ Courage ਪਹਿਲੀ ਤੇ ਬੁਨਿਆਦੀ ਸਿਫ਼ਤ ਹੈ।

ਆਮ ਮਨੁਖ ਬੁਰਾਈ ਕਰਨ ਲਗਿਆ ਨਾ ਦੇਰ ਕਰਦਾ ਹੈ ਤੇ ਨਾਹੀ ਢਿੱਲ ਲਾਉਂਦਾ ਹੈ ਅਤੇ ਚੰਗਿਆਈ ਪ੍ਰਤੀ ਆਲਸ "ਚੰਗਿਆਈ ਆਲਕ ਕਰੇਬੁਰਿਆਈ ਹੋਇ ਉਠਿ ਸ਼ੇਰ" ਵੇਖਣ ਵਿਚ ਆਉਂਦਾ ਹੈ ਸਮਾਜ ਵਿਚ ਕਈ ਵਾਰੀ ਮਨੁਖ ਭਲਾਂ ਤਾਂ ਸਮਝ ਨਾਲ ਹੋ ਜਾਂਦਾ ਹੈ-ਪਰ ਬਹਾਦਰ ਨਹੀਂ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"ਜੋ ਹੋ ਰਿਹਾ ਹੈ-ਜੈਸਾ ਹੋ ਰਿਹਾ ਹੈ, ਮੈਨੂੰ ਕੀ !"
"ਮੈਂ ਕੀ ਕਰ ਸਕਦਾ ਹਾਂ।" ਕੀ ਇਤਨਾ ਹੀ ਕਾਫ਼ੀ ਨਹੀਂ
ਜੋ ਮੈਂ ਬੁਰਾ ਨਹੀਂ, ਕੋਈ ਬੁਰਾਈ ਨਹੀਂ ਕਰਦਾ।"

ਇਸ ਲਈ So-called ਭਲੇ ਆਦਮੀ ਅੰਦਰ ਭਾਵੇ ਸਾਰੇ ਹੀ ਗੁਣ ਹੋਣ-ਉਹ ਕਿਸੇ ਦੀ ਜੇਬ ਨਹੀਂ ਕਟਦਾ, ਕਿਸੇ ਦਾ ਗਲ ਨਹੀਂ ਵਡਦਾ, ਕਿਸੇ ਨੂੰ ਕੌੜਾ ਨਹੀਂ ਬੋਲਦਾ, ਕਿਸੇ ਨੂੰ ਦੁਖ ਨਹੀਂ ਦੇਂਦਾ, ਪਰ ਇਕ ਸਿਰੇ ਦੀ ਬੁਰਾਈ ਰਹਿ ਜਾਂਦੀ ਹੈ ਭਲੇ ਆਾਦਮੀ ਵਿਚ, ਜੇ ਉਹ ਕਮਜ਼ੋਰ ਹੈ ਤਾਂ, ਉਹ ਬੁਰਾਈ ਦਾ ਟਾਕਰਾ ਨਹੀਂ ਕਰ ਸਠਕਦਾ।

ਭਲਾ ਹੋਣਾਂ ਚੰਗਾ ਹੈ ਜੇ ਭਲੇ ਆਦਮੀ ਦੀ ਕਮਜ਼ੋਰੀ ਕਰਕੇ ਕੋਈ ਬੁਰਾ ਹੋਣ ਦਾ ਮੌਕਾ ਲੈ ਲੈਂਦਾ ਹੈ-ਤਾਂ ਭਲੇ ਆਦਮੀ ਦਾ ਕਸੂਰ ਹੈ।

ਨੇਕ ਹੋਣਾਂ ਚੰਗਾ ਹੈ, ਜੇ ਨੇਕ ਦੀ ਕਮਜ਼ੋਰੀ ਕਰਕੇ ਹੀ ਕਿਸੇ ਨੂੰ ਬੰਦ ਹੋਣ ਦਾ ਮੋਕਾ ਮੁੱਹਇਆ ਕਰਾਇਆ ਜਾਵੇ ਤਾਂ So-called ਨੇਕ ਮਨੁਖ ਹੀ ਕਸੂਰਵਾਰ ਹੈ।

ਭਲੇ ਮਨੁਖ ਜਦੋਂ ਭਗੋੜੇ Escapist ਹੋ ਜਾਣਗੇ, ਜਗ੍ਹਾ ਖਾਲੀ ਛੱਡ ਜਾਣਗੇ ਤਾਂ ਬੁਰਿਆਂ ਨੇ ਜਗਾ ਮੱਲ ਹੀ ਲੈਣੀ ਹੈ, ਕਿਉਂਕਿ ਜਗ੍ਹਾ ਕਦੀ ਵੀ ਖ਼ਾਲੀ ਨਹੀਂ ਰਹਿੰਦੀ।

128035

ਗੁਗੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਨੇਕ, ਭਲੇ ਮਨੁਖਾਂ ਨੂੰ ਜੀਵਨ ਦੇ ਮੈਦਾਨ ਵਿਚ ਬਹਾਦਰੀ Courage ਨਾਲ ਉਤਰਣ ਦਾ ਸੰਦੇਸ਼ ਤੇ ਸਬਕ ਦਿਤਾ ਹੈ। ਬੁਰਾਈ ਨਾਲ ਟਾਕਰਾ ਕਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿਤੀ ਹੈ। ਭਲਾ ਨੇਕ ਹੋ ਕੇ ਭਲਾਈ ਤੇ ਨੇਕੀ ਤੇ ਦ੍ਰਿੜਦਾ ਨਾਲ ਜੀਵਨ ਜੀਣ ਦੀ ਜਾਚ ਸਿਖਾਈ ਹੈ ਨਾਲ ਹੀ ਮਰਨ ਦੀ ਵੀ ਗੁਣੀ ਮਨੁਖ ਬਹਾਦਰ ਹੋਵੇ, ਜਿਸ ਨਾਲ ਸੰਸਾਰ ਦੀ ਮਹਿਫ਼ਲ ਵਿਚ ਇਸੇ ਦਾ ਤੇਜ ਪ੍ਰਤਾਪ ਵਧੇ ਅਤੇ ਸਰਬਤ ਦਾ ਭਲਾ ਹੋਵੇ।

****

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HYMNS OF GURU TEG BAHADUR

(Trilochan Singh)

ADORE AND LOVE GOD

gun gobind gayio nahi janam akarath kĩn

You have never sung the praise of God,
You have lived your life in vain;
Says Nanak: Worship and adore the Lord,
As a fish loves deep sea water

REAL HAPPINESS

sabh sukh data ram hai dusar nãhın koe

The bestower of happiness,
Is no other but the Lord;
Syeth Nanak, hearken O Man;
By contemplating God,
You can attain liberation.

A SAGE

bhai kãhū kau det neh neh bhai manat an

He who fears no one,
Nor strikes fear in anyone,
Consider my mind, Nanak says:
Such a man to be Enlightened Sage.

THE BUBBLE ON THE WATER OF LIFE

jaise jal te budbuda upjai binsai nīt

Hearken to this truth, my friend, says Nanak:
The material world, God makes and unmakes,
Just as the bubble that rises and melts away,
On the surface of moving waters of Creation.

FRIEND IN LIFE AND DEATH

sukh mai bahu sangi bhae dukh mai sang na koe

In happiness and prosperity one finds many friends
In sorrow and adversity there is none;
Saya Nanak: Live in communion with God, my mind,
The Lord will save thee in the end.

THE WILL OF GOD WILL PREVAIL

jatan bahut sukh ke kĩe dukh ko kıo na koe

Efforts upon efforts,
For happiness are made,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But none for sorrow or pain,
Hearken O Man, says Nanak:
The Will of God ultimately prevails

BE NOT PROUD AND VAIN

jhuthai man ka han karai jag supne jio jān

Why be pround and vain,
Know the world to be a dream,
In it there is nothins, Nanak proclaims:
Which as yours you can claim.

LIKE A DREAM KINGDOMS PASS AWAY

ram geyio Rāvan geyio ja ko bahu parvār

Rama has passed away,
And so has Ravan,
Whose kith and kin were many,
And kingdoms were vast,
Nothing abides, nothing lasts.
Like a dream civilization will pass.

THE POWER AND GRACE OF GOD

bal hoa bandhan chute sabh kich hot upae

All power is mine with Thy grace,
The fetters of bondage are broken;
Lord, everything is in Thy Hands.
For liberty of Truth, everything is possible,
Nanak craves for Thy protection and aid.

ALONE WITH GOD

sang sakhā sabh taj gae kou na nibhio sāth

All friends and companions alas,
Have abandoned and left me forlorn,
None, naon has stood unto the last,
In this hcur of trial, God alone,
Is may Sustainer and Staff.

THE VISION OF GOD

ram nam ur mai gaheo ja kai sam nahī koe

The Name of the Lord,
Ever burns in my heat,
There is nothing like it in the world;
By meditating on Him,
Pain and sorrow depart,
And man sees the vision of God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

List of Persons who Donated 200 Books Costing Rs.5,000/- to Guru Teg Bahadur Foundation

S.No.	Name of Donour	Address	Memory of
1.	Ch. Harnam Singh	27/16, East Patel Nagar, New Delhi.	Sdn. Nand Kaur
2.	Sdn. Darshan Kaur	8, Tolstoy Marg, Con. Place, New Delhi	S. Raghbir Singh
3.	Sdn. Parkash Kaur	8, Tolstoy Marg, Con. Place, New Delhi	S. Raghbir Singh
4.	S. Harbans Singh	6/9, East Patel Nagar New Delhi-110008	Late Sant Ram & Taravant Kaur
5.	S. Rajhbir Singh	49/4, East Patel Nagar New Delhi-110008	S. Balwant Singh
6.	S. Gursharan Singh	22, Pusa Road, New Delhi-110005	Mrs. Iqbal Kaur Sethi
7.	Sdn. Mohinder Kaur S. Gurdeep Singh	39/11, East Patel Nagar New Delhi-110008	S. Tirlochan Singh
8.	S. Sarup Singh	25/29, East Patel Nagar New Delhi-110008	Sdn. Amrit Kaur
9.	Sdn. Balbir Kaur	47/6, East Patel Nagar New Delhi-110008	S. Tarlochan Singh S. Avtar Singh
10.	S. Harcharan S.	35/16, East Patel Nagar New Delhi-110008	Bhai Jawahar Mal Mata Lorindi Devi
11.	S. Gurbaksh Singh	Chairman Hotel Amar 33-A, Puran Niwas Old Idqan Colony, Agra	Smt. Puran Kaur
12.	Mrs. Rani Anand	30/9 East Patel Nagar New Delhi-110008	Smt. & Shri Bodh Raj
13.	Mr. Subhash Anand	30/9, East Patel Nagar New Delhi-110008	Smt. & Sh. Sewak Ram
14.	S. Harcharan Singh	28/22, East Patel Nagar New Delhi-110008	S. Man Singh Nirman Chief Editor Kesor Kiari
15.	Smt. Vijay Kohli	47/4, Old Rajinder Ng. New Delhi	Shri Dinanath Kohli Shri Davinder K. Kohli (Kuwait)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S.No.	Name of Donour	Address	Memory of
16.	Sdn. Joginder Kaur	14/2, East Patel Nagar New Delhi-110008	S. Gurcharan Singh
17.	Sdn. Satwant Kaur	33/5, East Patel Nagar New Delhi-110008	S. Kesar Singh
18.	S. Ravinder Singh	B-2/10, Ashok Vihar Phase-II, Delhi-10052	S. Ajit Singh
19.	Sh. Darshan Lal Sh. Harikrishan Lal	Khosla Stores 1/27, G.T.B. Nagar Mumbai-37	Sh. Sewa Ram Smt. Bharai Devi
20.	S. Sujan S. Thapar Sh. Girdhari Lal Sh. Bansi Lal Thapar	Jodhsan Auto Industries Chunam Lane, Dr. Bhadkamkar Marg Mumbai-400007	Smt. Saraswati Devi
21.	Sdn. Rajinder Kaur	10/7, East Patel Nagar New Delhi-110008	S. S.S. Kindra and Sdn. Ram Kaur
22.	Preeti Piston & Rings Company.	19/246, Saraj Basti (Near Usha Mata Mandir) Delhi-110035	L.S. Atma Singh

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

List of Persons who Donated for Guru Tegh Bahadur Books

S. No.	Name of Donour	Address	No. of Books
23.	Sh. Krishan Lal	513-A Chinar Bandra, Bombay-50	200
24.	S. Avtar Singh	E-26/1 Rajouri Garden New Delhi-110027	200
25.	Sh. Subash Saluja	15, Whippor Will Roselle, Chicago, U.S.A.	800
26.	Sh. C. L. Jain	Cottage 4A, West Patel Nagar New Delhi-110008	200
27.	S. Durlabh Singh	Nancy Krafts B-44, East Uttam Nagar New Delhi-110059	400
28.	S. Amrit S. Thapar	R-612, New Rajinder Nagar New Delhi-110060	400
29.	S. Baldev S. Chadha	FD-9, Pitam Pura New Delhi-110034	200
30	Sh. Ashwini Kumar	GD-20, Pitam Pura New Delhi-110034	200
31.	S. Mahinder Singh	D-5/17, Vasant Vihar New Delhi	400
32.	S. Harpal Singh	2, Under Hill Lane Civil Line, Delhi-110054	200
33.	S. B. P. Singh	2/56, Punjabi Bagh New Delhi-110026	200
34.	S. Rajinder Singh	D-19, Model Town Phase-II, Delhi	200
35.	S. Gurbachan Singh	4, Under Hill Lane Civil Line, Delhi-110054	200
36.	S. H. S. Lamba	19/45, Punjabi Bagh New Delhi-110026	200
37.	S. Jasbir Singh	B-242, Chitranjan Park New Delhi	200

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S. No.	Name of Donour	Address	No. of Books
38.	S. Rupinder Singh	R-608, New Rajinder Nagar New Delhi-110060	200
39.	S. Manjeet Singh	C-18, Greater Kailash Enclave Phase-II, New Delhi	200
40.	S. Bhupinder Singh	H-5/2, Model Town Delhi	200
41.	S. Jagjeet Singh	34/55, Punjabi Bagh New Delhi-110026	200
42.	S. M. S. Chawla	J-12/28, Rajouri Garden New Delhi-110027	200
43.	S. Kuldeep Singh	C-223, Defence Colony New Delhi	200
44.	S. Darshan Singh	E-169, Masjid Mod Greater Kailash New Delhi-110034	200

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुस्तकालय

गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या... RA 922 GUR-G ...   आगत संख्या. 128035

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा ५० पैसे प्रतिदिन के हिसाब से विलम्ब दण्ड लगेगा ।

RA 922,GUR-G

128035

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GURUKUL KANGRI LIBRARY

	Signature	Date

पुस्तकालय

गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

विषय संख्या RA 922 GUR-G आगत नं० 128035

लेखक Guru Tegh Bahadur

शीर्षक Guru Tegh Bahadur Hind ki Chadar

दिनांक	सदस्य संख्या	दिनांक	सदस्य संख्या

गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

कृपया पुस्तक के ऊपर कोई निशान आदि न लगाये।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar